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THE

WORKS

OF THE

Rev. JOHN WESLEY, M.A.

Late Fellow of *Lincoln-College*, OXFORD.

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An EXTRACT of

LETTERS

By Mrs. L***.

[Continued.]

To the Rev. Mr. ****.

Sunday Afternoon, Oct. 13, 1754.

My dear Friend,

I Was this morning (though unſeen by you) preſent at your ſermon on the *public* worſhip of God, and ſat impatiently, expecting and longing to hear that name mentioned, by which alone cometh ſalvation. Surely, thought I, when all his heathen and moral motives are done, I ſhall at laſt hear him urge that *beſt* and *moſt* prevailing motive to our joining together in the praiſe of God, the exceeding riches of his mercy to us in Jeſus Chriſt. But alas! How were my expectations fruſtrated? And how did my heart ſink when the ſermon was ended!—If there is any faith to be given, either to the words

or behaviour of man, you are a *Chriſtian*. But what did you ſay *here*, more than *Socrates* might have ſaid? You will pardon my boldneſs; God knows the ſincerity of my heart, when I proteſt, that it is only from a motive of love to your ſoul, and the ſouls of thoſe which hear you, that I write with ſuch freedom. Give me leave then to aſk, Have you, for your own ſoul in particular, found redemption through the blood of Chriſt? I have all the reaſon imaginable, from your ſweet converſation, to believe that you have. But how is it then that you could preach *one* ſuch ſermon as this? Oh ſearch well into your own heart. Is there not ſome root of bitterneſs remaining, ſome evil ſhame, which renders you thus inconſiſtent? Had I not heard you myſelf, I could not have thought it poſſible, for you to have preached in this manner, after the glorious things you have ſaid to me. You have called me friend. Take this letter as the higheſt proof of friendſhip I could poſſibly give you. Is it not ſo, for your ſake to run the hazard of being thought *bold* and *aſſuming?* If you are offended, tell me ſo *plainly*, but at the ſame time *freely* forgive me; and believe me, with the ſincereſt wiſhes for your preſent uſefulneſs and everlaſting happineſs,

Your ever obliged and affectionate Friend,

* *

To the Rev. Mr. W****.

December 25, 1754.

Dear Sir,

* MAY this bleſſed day in which the ſun of righteouſneſs firſt aroſe on our dark world, bring a new acceſſion of light, and peace, and joy to *your* precious ſoul! May the power of God accompany every word you utter, and give you this day to enlarge your conqueſts over the prince of darkneſs. Oh, give my full heart leave to expand itſelf in praying for you, in bleſſing you, and in thanking you, for your ſurprizing goodneſs to me. No, never ſhall you find me ungrateful; *that* God in whom alone I truſt for ſtrength, will preſerve me from falling into this meaneſt of all crimes.—I ſhall not, I fear, have the delightful ſatisfaction of hearing you to-morrow, and therefore could not forbear writing to-day; beſides, I am by illneſs prevented attending the public worſhip of God, ſo that I have need of this comfort. Every thing has ſucceeded here beyond my hopes, your preſence has greatly diſpelled every cloud of prejudice, and fear of man. In ſhort, when I conſider the goodneſs of God and my own abſolute unworthi-

neſs, I am loſt in aſtoniſhment: dear Sir, pray that I may make a proper improvement of all theſe bleſſings, and particularly of that *exceeding* great bleſſing, your friendſhip. Oh Sir! may I *indeed* ſay *your* friendſhip? The Lord Jeſus bleſs and reward you! Expreſſion fails me, when I would thank you as I ought, and tell how much I am,

Your ever obliged and affectionate,

* *

Dear Sir,

YOUR anſwer to my queſtion, on what is the proper foundation of our rejoicing in temporal bleſſings, is perfectly ſatisfactory, and I thank you for it. What you ſay of Mr. *P.*'s tract is juſt what I wanted: poſſibly ſome fit ſeaſon may be given me to make a good uſe of it. One would imagine that if ſingleneſs of eye, and ſincerity of heart were really found in all thoſe of our miniſters, who in a meaſure preach the goſpel, there would ſcarce be room left even for the ſhadow of a diſpute. But this is only imagination; for I cannot help obſerving of ſome, for whoſe ſincerity I would anſwer with my life, that they are far from being conſiſtent long together. I have lately been attacked with a mighty

pretty

pretty distinction (and from my ignorance a new one to me) in respect of the doctrine of assurance of forgiveness of sin.—Mr. *** says, it is of the *essence* of *faith*; but most of the old *Puritans*, together with a heap of great names (of which I remember not one) say, it is of the *fruits* of *faith*. —A poor weak woman, who has not learnt logic, may be easily puzzled with the nicety of a logical distinction; but still I could plainly see, that let it be essence or fruits, there was a manifest necessity for enforcing the doctrine: because a tree which brings not forth its proper fruits, is a barren tree.—A faith which brings not forth its proper fruits, is a dead faith, and consequently unprofitable.—The answer is, "A tree may be "alive, and yet not bring forth fruit immediately."—Well, but this makes nothing against the necessity there is that it *should* bring forth fruit, in order to make it a profitable tree.—But then we have a homily to fly to:—"The homily on salvation says "nothing of assurance."—If the homily contradicts St. *Paul*, the homily is nothing to me.—"O, you won't refer it to that, "because it makes against you."—I do not so much as know what is in it.—"It only "says a *sure trust* and *confidence*."—I think a *sure confidence* is nearly the same with assurance.—"No, they are very different."—Now, Sir, you must be so good to furnish me with two or three of your strong arguments, to pull down this *Babel* tower, which *our friends* are building. I should also be

glad, if you would tell me by what happy art you are always *conſiſtent* in doctrine, as well as practice: for I can find no one elſe that is ſo.—Difference of opinion I regard not; I could enjoy fellowſhip of ſpirit with a truly ſincere *Predeſtinarian*, *Papiſt*, or *Quaker*. Inconſiſtency is the thing alone which hurts me. When I find this in people whom I know to be in ſo much higher a ſtate of grace than myſelf, and whom I love and honour, it diſquiets me, I own, by far too much: and my ſoul, like *Noah*'s dove, flies ſolitary about, and finds no place of reſt on the face of the whole earth: till at laſt with one olive-leaf, and *only one*, ſhe returns joyful to the ark —Give me leave, Sir, to intreat of you (if you ſhould have a little time to ſpare) that you will juſt point out to me, *Firſt*, What are the probable cauſes of this inconſiſtency, in thoſe who have *truly* ſincerity of heart, and ſingleneſs of eye. *Secondly*, What is the moſt probable means of curing this diſtemper of the mind. And, *Thirdly*, How I may avoid falling into it myſelf, and keep my ſoul from being diſquieted, when I find it in thoſe whom I highly eſteem.——I hope God continues to preſerve to us your precious health, and that your long journies may be a means of ſtrengthening and eſtabliſhing it.—I doubt not but the work of the Lord proſpers in your hands, and that you will have much reaſon to rejoice in the fruit of your labours. How happy are you to be always thus employed, in ſuch eminent

eminent ſervice for your Maſter? You live almoſt the life of an unembodied ſpirit; and I live nearly the life of a *plant*. But thank God, it is abſolutely certain, that this immortal ſpirit of mine, which is thus preſſed in on every ſide, and weighed down with matter, will ſome time burſt its bonds, and break the bars of its priſon; and then, how it will ſoar! Nothing ſure can equal the life, the joy, the *glorious liberty*, which a ſpirit muſt feel, when firſt delivered from its heavy clog! Farewel! May our dear Redeemer continually watch over you, and bleſs you in every thought, word, and action!

I am, &c.

* *

September 17.

Dear Sir,

HOW ſhall I find words to thank you for your ſweet expreſſions of care and friendſhip for my ſoul? Ten thouſand thouſand bleſſings on your own for this kindneſs.——I hope I may in *one* ſenſe ſay, that my ſoul proſpers, becauſe I deſire nothing but that the will of God may be done in me and by me. But I have not at preſent thoſe overflowings of joy I have at

ſome times experienced: the cries of a ſickly infant, which touch all the fineſt ſprings of human nature, caſt a kind of heavineſs over my ſoul: and the perpetual and ſtrict watch I am obliged to keep over my heart, for fear the leaſt murmuring or complaining thought ſhould ariſe in it, (which I would rather die than ſuffer) ſeem rather to reſtrain my ſoul from the glorious freedom ſhe once had, of loſing herſelf in the heights and depths of divine love.—Oh bleſſed hours of abſtraction from all creatures, and joyful communion with the fountain and centre of all happineſs, when will ye return? When it is the will of my heavenly Father that you ſhould return; and in that divine will I reſt contented, willing, nay pleaſed, to ſuffer any thing, every thing, ſo I may be kept from ſin. I have lately had inward temptations, buzzing about my mind, like inſects in a ſummer's day; but, by looking to Jeſus, I as eaſily diſperſe them, as the waving hand diſperſes thoſe little troubleſome animals: and, thanks to my Redeemer's boundleſs mercy, I ſtill enjoy in my inmoſt ſoul, a peace, which I would not loſe for millions of worlds. But I greatly want conſtant recollection, and a mortified humble ſpirit. You know the weight your words have with me; give me, I beg of you, ſome directions for obtaining this. I cannot take my leave, without thanking you again and again, for enquiring after my ſoul: Oh how dearly do I love you for this goodneſs: may the tender

der mercies of God be with you! May the eternal Comforter meet and bleſs you in every word of your tongue, and in every thought of your heart!

Your ever-grateful and affectionate,

* *

February 28.

I Shall not forget the great reaſon I had to be thankful both to God and you, for our *laſt* converſation. It ſeemed to me, that I had more liberty of ſpeaking to you than uſual, though a thouſand things were yet left unſaid; and you led me to make many obſervations, which I hope will be of *laſting* benefit to my ſoul. You have taught me to ſee the amazing wiſdom and loving kindneſs of God in ſeveral inſtances, which I ſhould not elſe have thought of; and I am fully ſatisfied with all his diſpoſals: knowing he orders all things well, I chearfully ſubmit; and I truſt, that ſtrength will be given me to walk on in the way ſet before me, "though ſorrowful, yet (in one ſenſe) always rejoicing."—Is it not a great bleſſing that the thorns are mixed with roſes? This is infinitely more than I deſerve.—How true is it, that the higher ſatisfaction we have in any thing, beſides God, the greater pain muſt

neceſſarily attend it? I have often been taught this leſſon, in various degrees, each riſing above the other; and yet I have not learnt wiſdom. And who ſhall teach me *this* wiſdom? Why you yourſelf can lay down moſt excellent rules, but it is God alone who can give me power to practiſe them. I plainly ſee the neceſſity of having every thought brought into ſubjection to Chriſt: it muſt be thus, if I would attain ſettled peace and conſtant recollection.—In your extract from *Molinos*, the ſtate of mind I am ſeeking, is well deſcribed in theſe words: "The ſoul that is entered into the heaven of peace, acknowledges itſelf full of God, and his ſupernatural gifts; becauſe it lives grounded in *pure love*, receiving equal pleaſure in light and darkneſs, in night and day, in *affliction* and *conſolation*: through this holy and heavenly *indifferency*, it never loſes its peace in *adverſity*, nor its *tranquility* in *tribulation*, but ſees itſelf full of unſpeakable enjoyments."——And again, "Though the valley of the lower faculties of the ſoul, is ſuffering *tribulations*, *combats*, *martyrdoms*, and ſuggeſtions, yet at the *ſame time*, on the lofty mountain of the higher part of the ſoul, the true ſun caſts its beams; it enflames and inlightens it, and ſo it becomes clear, peaceable, reſplendent, quiet, ſerene, being a mere ocean of joy."—But alas! you will ſay, "How far are *you* from this ſtate!" True, I am far from it indeed. And yet I have ſometimes experienced ſome little glimmerings of it, but they have been

ſoon

ſoon diſturbed: and then I have fondly ſaid to myſelf, Well, when this trial, when this temptation, or difficulty is over, I ſhall return to my ſweet peace, and my ſoul will be wholly ſwallowed up in the love of God. Vain imagination! I think I have *now experimentally* learnt a truth, which before only floated in my brain, "That the peace of a Chriſtian does not conſiſt in being free from temptations and difficulties, but in ſtedfaſtly and calmly conquering them."—Once more, the Lord preſerve you! Could my prayers avail any thing, what bleſſings would you receive, in body, ſoul, and ſpirit! Oh farewel, farewel! And when your ſoul is moſt carried up to God, remember to pray for,

Your grateful and affectionate,

* *

April 2.

Dear Sir,

I Return you many thanks for writing ſo ſoon, and particularly for filling two ſides of your paper. My ſoul was as much enlivened by your letter, as the earth, the birds, and flowers, are by the rays of the ſun, after a long and heavy rain. May your bleſſed Maſter reward you for all your goodneſs to me!

I thank

I thank God, I have in ſome meaſure learnt that grand leſſon, " Not as I will, but as *thou* wilt ;" and I continually pray that he may teach it me more and more. The preſent idle and half-dying life I am obliged to lead, greatly needs this temper of mind ; and it is all owing to the free mercy of my Redeemer, that I can *now* ſay, his grace is ſufficient for me.

In regard to temporal bleſſings, I have now and then a little diſpute with ſome of my religious friends, and I want your authority to ſtrengthen my arguments.—They ſay, Whatever temporal bleſſing God gives, you are to rejoice and take a pleaſure in it, as his gift. And I ſay, Whatever temporal bleſſing God beſtows, the motive for your rejoicing ſhould be *merely* the *will* of God: for if you rejoice in the bleſſing, conſidered as a happineſs in itſelf (though referring it to God with a thankful heart) you are building on the ſand, and your happineſs will be ſhaken, if not overturned, by the firſt ſtorm that beats upon it. But if the will of God be the motive of your rejoicing, you build your happineſs on a foundation which never can be moved. The preſent bleſſing, indeed, may vaniſh away, but your cauſe of rejoicing ſtill remaineth ſure and ſtedfaſt, in time and in eternity.—Some people think the *way* I am in at preſent a prodigious happineſs, and the greateſt of worldly bleſſings, and will aſk me, " Are you not pleaſed ?"—I anſwer, I am pleaſed with every thing which is the will

of

of God; and the anſwer is thought an odd one: but I cannot help it, I dare not make any other.

* You want me to ſay ſomething upon Chriſtian love ripened in eternity. But this is a theme for angels; my ſoul is too low, too dull to attempt to write upon it; I can only wiſh and pray to be a partaker of it. Farewel; may the ſweeteſt ſtreams of redeeming love ever fill your ſoul.

I am unalterably your's,

* *

July 18.

* *Dear Sir,*

I Can truly ſay, that I *would* with joy devote all I have, and all I am to God, and gladly ſpend every hour in his ſervice, But the difficulties I find in the way are *indeed inſuperable* to *me*, though not ſo I think to every one, at leaſt if I may judge from ſome few inſtances I have ſeen ſince my acquaintance with *you*.—You yourſelf, *even outwardly*, appear to me to ſpend every hour to the glory of God; and for this reaſon I look upon you to be the happieſt of mankind. When I ſee you ſpent with fatigue, your eyes half cloſed, and your outward man ſeeming to *haſten* to its diſſolution, though I would freely give

give my own life and ſtrength to increaſe yours, I almoſt *envy* you this *glorious fatigue*, and ſay to myſelf, How happy, how bleſſed is this man, thus to *ſpend* and be *ſpent* in the ſervice of his Redeemer! Think me not preſumptuous when I ſay, that I place you conſtantly before my mind, as my *living* example. Outwardly it certainly is impoſſible for me to follow you, but inwardly! —Oh, Sir, that I could in every faculty of my *ſoul* be a follower of you, even as *you are* of *Chriſt!* —You bid me *love enough*; and doubtleſs if I could *love enough*, I ſhould (as you ſay) do enough, for *perfect* love is *perfect liberty*, liberty to conquer all ſin, and attain to all holineſs. This is the glorious privilege of the children of God; and this my ſoul pants after. But though I can ſincerely ſay, that I love God above all things, yet it is very evident that I do not love enough, becauſe the fruits of this perfect love are not produced in my ſoul. Sometimes my enemies ſeem intirely conquered, and my mind is ſmooth and calm, as were the waters after Chriſt had ſaid to them, *Peace, be ſtill.* But when I ſeem thus ſtrong, I am (to my inexpreſſible ſhame and confuſion) found to be *weakneſs* itſelf: ſome trifle, which perhaps had appeared too contemptible even to be thought of, will be the means of my *inwardly* falling. But thanks be to God I have this given me,

" Quick

" Quick as the apple of an eye,
" The ſlighteſt touch of ſin to feel."

To feel, and immediately to fly to that blood of ſprinkling which alone can cleanſe me from this pollution. But indeed, Sir, I find every day more and more the truth of your words, " that I have need to *watch always*." I am ſet as it were in the midſt of ſnares, both friends and enemies conſpiring together to keep me from that humility, which is ſo neceſſary to one who wiſhes to be really a *Chriſtian*. My enemies lead to pride, by railing at me for what is, and ought to be, in one ſenſe, my glory; and my friends, by having too high an opinion of me. I think there is none, except yourſelf, who does not in *ſome meaſure* hurt me: and therefore, though I dare not call you *my* friend, as implying any particular attachment on your part, you are in fact, my trueſt and beſt friend. Praiſe I now dread as poiſon; and yet my temper is ſuch as makes ſome encouragement neceſſary. Your behaviour to me is exactly fitted to preſerve the balance of my mind even; a ſmile of approbation from you, is *that praiſe* which *encourages* without endangering. You will pardon my ſpeaking ſo much of myſelf: a patient, you know, muſt fully lay open his caſe to his phyſician; and I have been emboldened even by you yourſelf, to increaſe the length of my letters. Oh may your

bleſſed

bleſſed Maſter reward you for all your labours in his ſervice, and for all your goodneſs to,

Your unworthy, though
ever-grateful and affectionate,

* *

MEDITATIONS

Upon ſome TEXTS of SCRIPTURE.

The heart is deceitful above all things, and deſperately wicked.

O My God, how fatally do I experience the truth of this aſſertion! My heart is indeed deceitful above all things. And how great is my ſorrow on the melancholy reflection? Lord, I have by the deceitfulneſs and wickedneſs of my own heart, juſtly forfeited my title to the joys of eternity, incurred thy indignation, and made myſelf obnoxious to that dreadful ſentence, *Depart ye curſed!* And how juſt is this ſentence, after the crimes my deceitful heart has betrayed me into; after the many good reſolutions I have broke; after the ſins of ingratitude, preſumption, and repining, with which I have defiled my ſoul! How often have I reſolved, firmly reſolved, to keep

keep a ſtrict watch over my eyes and heart in the houſe of God; and let no thought have entrance, which could prevent my addreſſing my Creator with the reverence I ought? But, merciful God! How contrary have I acted to all this! Have not my eyes been amuſed by vanity, and my heart ſo diſtracted by idle and ridiculous ideas, that I have not known the words my lips pronounced? Nay, have not even unclean and blaſphemous thoughts attacked me at this ſacred time, and, wretch that I am! been indulged, or but coldly rejected? Horrible proof, that my heart is deceitful above all things, and deſperately wicked! Lord, I abhor myſelf, for having thus often, and thus heinouſly offended thee! I am utterly aſhamed and confounded, at my daring, my monſtrous impiety! How ſhall I dare to hope for pardon of a ſin ſo frequently repeated, and with ſuch aggravations? When I conſider the greatneſs of my guilt, my aſtoniſhed ſoul is ready to ſink in black deſpair. Bleſſed God! I ſin againſt the cleareſt conviction, againſt the checks of my conſcience, and the kind admonitions of thy holy Spirit; and, ſtrange perverſeneſs! againſt all the hopes I have of happineſs; ſin againſt that God, whom I love and adore from my ſoul, and whoſe favour I would this moment lay down my life to procure. The thoughts of immortality, and the ſurpriſing goodneſs of the Almighty, in the works of creation and redemption, fill my mind with gratitude and wonder: I am loſt in admiration, and could

dwell

dwell for ever on the delightful theme. And yet, inconſiſtent wretch that I am! I go on to offend this divine author of my being, by my careleſs, ſupine, and irreverent addreſſes; and my wicked and fantaſtic thoughts. My prayers are turned into ſin: and now is it not preſumption, the higheſt preſumption, to hope for pardon? Or rather, would it not be a greater ſin than I have yet committed, to deſpair of it? Is not mercy the darling attribute of God? It is; and I embrace and adore that mercy: that mercy which is ſo freely offered to the worſt of ſinners: that mercy which is made ſure to us by the blood of a crucified Saviour. Oh my only refuge! my deareſt hope and everlaſting confidence! Teach me words to expreſs the ſentiments I have of thee, and the abhorrence I have of my guilt. I deteſt myſelf, hate my vile ingratitude, and am fully convinced of my own weakneſs, and the vanity of my beſt reſolutions, without thy aſſiſting grace. Oh grant me that, for the ſake of my Redeemer; on that alone will I rely; never more will I truſt to the ſtrength of my own reaſon. I have found, by dear experience, that I am folly and inconſtancy itſelf: without thy aid I am worſe than nothing, but with the bleſſing I implore, I ſhall be more than conqueror. But is the ſin I have now been lamenting, the only inſtance of the wickedneſs and deceitfulneſs of my heart? Alas! it is not: I have innumerable proofs of its treachery; every day, every hour brings ſome, and gives me new cauſe for

grief

grief and repentance. I resolve frequently, no more to repine at the misfortunes I lie under; no more to look back with discontent, or forwards with distrust. And these resolutions I strengthen, by reflections on the wisdom of God: how much better he knows to chuse for me, than I could for myself; and how unavailing impatience is under ills, I cannot prevent. Then I consider how small my punishment is, in comparison of what I deserve, and should suffer, was not the Almighty infinitely merciful; and what blessings afflictions are productive of, when received with humility and resignation. * And yet after all this, how often do I catch my deceitful heart breathing an impious sigh, and by this secret complaint accusing Providence! How often are my eyes lift up, with a "Lord! why am I thus "miserable? Why, while I see all around me "gay and prosperous, must I alone be unfortu- "nate, and mourn, without finding one to pity "me? What have I done to deserve the being "disappointed in every thing I have set my affec- "tions on, and deceived by every friend I have "trusted?"—With this surprising boldness have I dared to expostulate with my Maker; and yet his mercy still allows me life, and time for repentance. Oh thou adorable Being! may I never more offend thee by a discontented word or thought: but grant that every faculty of my soul, may be in perfect resignation to thy will; and by this resignation, acquire that tranquillity and

peace,

peace, which all the delights of the earth are not able to give.

Again. I resolve every day to be perfectly easy under every little mortification I may meet in the common occurrences of life. How weak (I cry) is it to be affected by the folly or ill-nature of the world! Why should I regard the sneers of people, whose low sentiments are only deserving pity? Can the unreasonable, and unjust notions of another, rob me of any real merit? Can an envious, a malicious, or a detracting speech, do me any material injury, unless I give it force myself, by my impatience and want of temper? No certainly: nothing from without can hurt me, but by my own fault. A mind fortified with religion, is proof against the darts of senseless tattle, or ill-natured wit. Firm and collected within itself, it smiles superior, and looks down on the ignorant and the malicious with pity.—These reflections are just; and Oh that I could reduce them into practice! But here I miserably fail. * After my soul has plumed herself with these fine notions, and is ready to pronounce herself equal to every trial, she sinks in the most shameful manner. A word, a look, nay the very appearance of a slight, throws me into the greatest uneasiness and confusion; and though I can govern my temper enough to hide it from the world, my heart is ready to burst with indignation. Strange weakness!—But why do I call it strange? Am I not too well acquainted with the

fatal

fatal cauſe of this, and almoſt every ſin I am guilty of? 'Tis vanity, that intolerable vanity, which mixes itſelf with all I act, or ſpeak, or think. When I look ſtrictly into my deceitful and wicked heart, I find it ſo full of this abominable vice, that I regard myſelf with horror and amazement; and yet perhaps the next moment, indulge in airy ſchemes and ſelf-complacency. Sure there is not in the whole univerſe, ſo vain and ſinful a wretch as I am! What can I hope for? What can I expect? Will not eternal rejection from the preſence of God be juſtly my portion? Oh, thought of unutterable horror! My God! My only hope! Can I think of being for ever caſt out from the light of thy countenance, and live? Why does not the dreadful idea at once put an end to my being? All the torments of damnation are ſummed up in theſe ſhocking words—Eternal rejection from thy preſence!—Oh gracious and adorable being! let me not be thus beyond imagination curſed. In the name of my bleſſed Saviour, I implore thy pity! Oh look with compaſſion on a ſoul which pants for grace and forgiveneſs! A ſoul ſenſible of her weak and pollued ſtate, and entirely relying on thy mercy. O ſpeak peace to this troubled ſea, and all ſhall be calm! Give me ſtrength to reſiſt thoſe temptations I ſo often ſink under! But above all, change this wicked and deceitful heart, and give me a new heart and a new ſpirit. Mortify in me all proud thoughts and vain opi-

nions

nions of myſelf, and let not the bleſſings thou haſt beſtowed upon me increaſe my condemnation, by being made motives for pride and vainglory. Hear and grant my requeſts, Oh ever-merciful God, for the ſake of Jeſus Chriſt, our only Mediator and Redeemer. *Amen.*

1748.

Come unto me all ye that labour and are heavy laden, and I will refreſh you.

THESE, Oh compaſſionate Saviour, were thy words; this thy gracious call, and I obey it. I come unto thee, Oh thou light of the world! for reſt, peace and everlaſting refreſhment. Wearied with treading the paths of folly and vanity; wearied with deceitful hopes and idle fears, and all the gay deluſions of this world, I come to thee for peace, and with full aſſurance of obtaining it. Aſſurance founded on thy promiſes; thoſe promiſes which are truth itſelf: merciful as thy own beneficient nature, and unalterable as thy being. Heaven and earth ſhall paſs away, but thy word ſhall never fail. Encouraged by this word, I come: not even the reflection of my abſolute unworthineſs ſhall keep me from thee. 'Tis to ſinners that this heavenly call is addreſſed: ſinners that labour under the heavy

heavy burden of their offence; and such am I. The miserable wretch who is chained to the oar, is not more weary of his slavery, than I am of my sins: the sins which so easily beset me, and so often conquer my best resolutions. Every hour I have new reason to lament my weakness, and to confess that thy grace is my only refuge. O let that grace, which has kept me from all infamous crimes, be also my preservative against those sins of the mind, which, though hid from the short-sighted world, are all open to thee, and render my soul equally odious to the eye of heaven. Oh save me from myself! From my own proud thoughts and vain affections! I come to thee, blessed Jesus, that I may have rest: Oh give me that rest! Then shall all be perfect peace and harmony, and my soul shall feel no emotions but those of joy and gratitude, eternal gratitude to my gracious and Almighty Benefactor.

This corruptible must put on incorruption, and this mortal must put on immortality.

OH glorious and ever transporting thought! Sure and never failing remedy for all the troubles and disappointments of life!—Incorruption and immortality!—Let me dwell on the

charming words: they carry peace and everlaſting joy in the ſound. And yet how little can my ſoul underſtand of their full import, clogged by the weight of fleſh and blood? Darkened by this cloud of ſin and error, what true idea can ſhe form of incorruption? But if the faint ſhadow and diſtant proſpect affords ſuch delight, what will the full enjoyment give? Imagination is loſt in the dazzling reflection! All the ſcenes of this lower world vaniſh as a miſt before the ſun: and my elevated ſoul wholly abſorbed in contemplation of thoſe mighty bleſſings ſeems to ſoar above the ſtars, and launch into the ſea of eternity. My God! My everlaſting hope! Great and adorable Creator of all things! Where ſhall I find words expreſſive of my wonder, my joy, and gratitude? Thy mercy, thy free, and boundleſs mercy, from nothing called me into being, and made that being capable of an endleſs duration: formed me for eternity! And what raiſes the benefit infinitely higher, for an eternity of happineſs! Not the united power of men and devils can deprive me of this without my own conſent: and if I am miſerable I have no one to blame, except myſelf. O merciful God! I adore thee paſt all expreſſion, and the notions I have of thy divine attributes inſpire me with an unbounded confidence. Unworthy as I am of the leaſt of all thy mercies, I cannot but hope for the greateſt; and in the midſt of my continual offences, I look up to thee, as my friend, my only refuge,

and

and conſtant benefactor. When I grieve for my ſins, 'tis not from fear of puniſhment, but from the cutting reflection of my black ingratitude, in offending my Creator and Preſerver, the God in whom I live, and move, and have my being; the God to whom I owe infinitely more than I can conceive; to whom I owe the glorious, and the aſſured hopes of incorruption and immortality. And here again, O my ſoul, take wing, again loſe thyſelf in the bliſsful proſpect! Think on the joy thou wilt feel, when this corruptible ſhall have put on incorruption; when this companion (which in ſpite of the miſeries it betrays thee into, is ſtill dear and ſtill too tenderly beloved) ſhall become (inſtead of a clog, or a priſon) a vehicle pure and ethereal, perfectly fitted for all the purpoſes of thy enlarged faculties, and the completion of thy glory and happineſs. O bleſſed and deſirable re-union! State of permanent delight, and never fading joy! With what rapture does thy idea inſpire my ſoul! Fired by thoughts like theſe, I riſe far above the moſt glorious proſpects, earth, with all her boaſted varieties, can give. Pleaſures, riches, honours, what are ye all? Emptineſs and nothing. —At the leaſt glimpſe of eternal day, how ye vaniſh into ſoft air! Loſt are all your ſhining toys; your painted glories intirely loſt! And Oh may their deluding ſhadows never return to darken my ſoul! May the God whom I truſt, preſerve me from all their temptations; may his mercy

ever protect and guide me, and bring me in the end to that ſtate of incorruption and immortality, which I hope for through the merits and mediation of our bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

Then Peter *ſaid, Now know I that God is no reſpecter of perſons; but in every nation, he that feareth him and worketh righteouſneſs, is accepted of him.*

THIS text is ſo ſtrong a proof of the unreaſonableneſs and folly of national or religious prejudices, that one would imagine it ſhould intirely baniſh thoſe odious and pernicious principles, from the whole Chriſtian world. But daily experience too plainly diſcovers the contrary; and the very people who would be thought to have the greateſt zeal for the good of ſouls, are of all others the readieſt to condemn thoſe who diſſent from them. 'Tis a common (though falſe aſſertion) of libertines, that prieſts of all religions are the ſame. But they might truly affirm, that bigots of all religions are the ſame, equally deſtructive of the peace of their fellow-creatures, and the laws of civil ſociety. What wild havock, what horrid ſcenes of blood and ſlaughter, have been produced

produced by miſtaken zeal and blind prejudice? The hiſtories of former times abound with ſhocking inſtances of this kind; and, ſtrange inconſiſtency! the perſecuted party have no ſooner got the upper hand, but they have, with the power, aſſumed the ſpirit of their perſecutors, and been guilty of the very acts of injuſtice they had ſo loudly exclaimed againſt. 'Tis true, the degrees and kinds of perſecution differ, according to the particular notions of the ſects, or the particular law of the ſtates where it is practiſed. But perſecution, in whatever ſhape or degree, is ſtill perſecution, and proceeds from that ſpirit of prejudice and bigotry, which make us look on God as a reſpecter of perſons, and on all thoſe who differ from us as his enemies, and conſequently, deſerving nothing at our hands but contempt and cruelty. Thus the furious *Roman Catholic* brands with the name of heretic, all who are without the pale of his church, purſues them with fire and ſword in this world, and ſentences them to eternal puniſhment in the next. And the ſtaunch, four *Proteſtant* devoutly expatiates on the crying ſin of idolatry, never thinks of the Pope without joining with him antichriſt and the devil, abſolutely pronounces the church of *Rome* to be the whore of *Babylon*, and expects (with great Chriſtian charity) that in a few ages more, ſhe and all her members will be ſwallowed up in the bottomleſs pit, the lake of fire and brimſtone. Nay, the bigots of (even) the little trifling ſects into

which the reformed religion is ſubdivided, all agree to damn each other, and wholly to appropriate to thoſe of their own denomination, the title of God's church, and God's choſen.—Surprizing narrowneſs of ſoul! Worſe than *Jewiſh* ſtupidity! They had ſome excuſe for their arrogancy: the particular manner in which Providence had diſtinguiſhed them from the reſt of the world, ſeemed to be ſome foundation for their pride to build on. And 'tis not to be wondered, that the dark ſhadow of the law ſhould obſcure the principle of univerſal benevolence. But that people under the glorious diſpenſation of the goſpel, men who pretend to be followers of that Jeſus, whoſe whole life was a ſcene of moderation and charity, who laid down his life for his enemies, and prayed for his murderers: in a word, that Chriſtians ſhould deſpiſe, hate, and perſecute their fellow Chriſtians, is a conſideration equally melancholly and amazing! * Miſtaken men! Is then the great Creator of the univerſe, the Preſerver of all his creatures, the God of mercy, who would not that any one ſhould periſh, is this adorable Being a reſpecter of perſons? Is his juſtice to be biaſſed by your fooliſh diſtinctions? Or his mercy leſſened by your uncharitable judgments? In vain you would make the Almighty a party in your quarrel, and pretend to be fighting his cauſe! He diſclaims ſuch furious champions; nor will true religion allow of defenders, who are deſtroying the moſt glorious

part

part of her ſyſtem, that principle of univerſal charity, which in the apoſtolical times was the diſtinguiſhing mark of Chriſtianity. It was then ſaid, See how theſe Chriſtians love one another! But now (ſad contraſt!) ſee how theſe Chriſtians hate one another! Oh bleſſed and ever-merciful God! look down with compaſſion on the deplorable ſtate of the Chriſtian world! See how thy church is laid waſte and rent aſunder, by the fraud, malice, or blind zeal of particular men: in one place, over-run by ſuperſtition; in another, undermined by ſcepticiſm: and every where robbed of her primitive peace and purity. Oh reſtore that purity! Reſtore that peace! Heal her breaches, reform her ſuperſtitions, and grant that we may, with one heart and one mind, with univerſal love and unbounded charity to our fellow-creatures, and a firm and lively faith in our bleſſed Redeemer, adore thee the only true God; and, after a life of piety and virtue, attain one of unalterable glory and happineſs. *Amen.*

O God, thou art my God! Early will I ſeek thee.

WHEN we are deprived of all the joys of life, betrayed by thoſe we truſted, forſaken by our friends, triumphed over by our

enemies, and robbed of our deareſt hopes, where and to whom muſt we go for relief? What comfort can be hoped in a condition ſo deſperate.—Will reflection on the paſt give us eaſe?—Alas! it makes our wounds ſtill deeper; and every remembrance of the treachery of our friends, or the malice of our enemies, draws a new ſigh from the oppreſt and aching heart, and a freſh tear from the ſinking eye.—Shall we look forwards?—All dark and gloomy is the proſpect, and the mind, wearied with affliction, and wholly depreſt by grief and diſappointments, ſhudders at the thought of launching again into the ſea of deluſions, of again truſting, and being again deceived. In circumſtances ſo deplorable, nothing can calm our grief, nothing afford us one moment's peace, but ſeeking early after God. And happy! Thrice happy! That ſoul, which can ſay with the royal *Pſamiſt, O God! thou art my God, my refuge in all my diſtreſſes, my only hope, and everlaſting peace!*—A man who can look up to the great Author of nature, with a confidence like this, who can ſeek after God with full aſſurance of finding him, and in him a ſure relief for all the troubles and miſeries of life, is ſuperior to all events, and may be happy in the moſt terrible afflictions. Is he deprived of his eſtate, reduced to a deſpiſed and unrelieved poverty? He is ſtill rich in the pleaſing hopes, that his God will one day beſtow on him a glorious and never-failing inheritance. Is he by death robbed of his

deareſt

deareſt friends? His grief is immediately calmed, by the thoughts of that eternal ſtate to which he is every moment approaching, and where he will meet thoſe dear objects of his tenderneſs, never, never to be parted from them more. Is his reputation made a ſacrifice to ſpite and calumny, and himſelf condemned, reviled, and hated, by his acquaintance? Still true to his principles, and firm in his truſt on the Almighty, he braves the ſtorm, and with joy he looks forward to that day, when his accuſers ſhall be covered with ſhame and confuſion, and his innocence declared in the ſight of men and angels. * Is he betrayed by thoſe he truſted with an unbounded confidence, by thoſe who were dear to him as himſelf, and for whoſe life he would freely have paid his own? Even in this affliction (which is of all others grating to human nature) he is ſtill the moſt maſter of himſelf, and poſſeſſing his ſoul in patience and reſignation, looks up to that friend who will never deceive him, to that God who is truth itſelf. Convinced of the folly of placing his love and truſt on creatures, he fixes it wholly on the eternal Creator, and acknowledges with ſincerity the mercy of God, in thus graciouſly releaſing his heart from thoſe deluding ties, which had ſo often drawn him from the centre of true happineſs, the end of his being. Thus bleſſed is he, who can ſay with faith, gratitude, and humility, *O God, thou art my God!*—Grant, Oh moſt adora-

able and omnipotent Being! Grant me this glorious privilege! I have nothing more to aſk. That thou art my God, is a bleſſing infinitely greater than the whole creation can beſtow; infinitely beyond all I can aſk or conceive. Poſſeſſed of this, I can defy the combined malice of men and devils. Welcome diſtreſs, poverty, diſappointment, and affliction of all kinds, even what I have moſt dreaded! Welcome all, if it is the will of heaven! What hurt are ye capable of doing me, while I can ſay to the rock of ages, "Thou art my God?" And certainly, Oh thou fountain of life, and author of all good, 'tis thy gracious will that I ſhould thus addreſs thee; elſe why this firm reliance on thee in all my afflictions? Why this entire confidence on thy mercy and goodneſs, in the midſt of my ſufferings? How often, when my heart has been ſinking under a load of ſorrow, have I found relief and comfort, by applying to thee? In troubles, which I have thought impoſſible to be endured, thou haſt been my ſupport; and when at any time I have been tempted to diſcontent, and dared to murmur and complain, how quickly has thy grace inſpired me with remorſe for my impiety; and enabled me to make a new act of reſignation to thy Providence! Sure and infallible proofs, that thou art my God! And Oh may I never repay thoſe inſtances of thy compaſſion and tender mercy with ingratitude! Never more diſtruſt the

the power which has so often delivered me! But grant, Almighty Father, that in all the trials thou hast allotted me in this mortal state, I may seek thee early, and in seeking thee, find all the blessings thou hast promised, peace and perfect tranquillity in this life, and everlasting joy and happiness in the next! These favours, these blessings I implore in the name, and for the sake of my merciful Redeemer, Jesus Christ.

EXTRACT from a

LITTLE DIARY.

*JANUARY 5, 1754-5. Glory to the God of boundless mercy, who has this day, when sinking under great heaviness, both of soul and body, lifted up the light of his countenance upon me, and made me drink deep of his redeeming love.—Oh sweetest and most compassionate Jesus! How do thy tender mercies follow and support my soul! And still I am ungrateful, and still I am not as thou wouldst have me to be!

Oh when wilt thou make a full end of ſin, and bring in thy perfect righteouſneſs? All things are poſſible to thee. And do I not know, do I not *taſte*, that thou art gracious! O my ſun, my ſhield, life of my life, look into my heart; I dare appeal to thine all-ſearching eye, that there is nothing ſo dear to it, but I would this moment part with it for thee! And why then, deareſt Lord, wilt thou not form thy whole bleſſed image in my ſoul? My unworthineſs I know is greater than that of any other creature in the univerſe; but this unworthineſs will the more magnify thy mercy. I have only my unworthineſs to plead; and I have no hope but in thy atoning blood: Oh let this blood, which has bought my peace, cleanſe me alſo from every ſin; and let that bleſſed Spirit, who has ſealed and witneſſed this *peace* to my ſoul, be now a ſpirit of burning, to conſume all my droſs, and to purify me even as— Oh glorious proſpect, heart-enlivening hope, let me ſink into the duſt before thee! God of glory, God of purity, I am loſt in ſelf-abaſement! But haſt thou not promiſed? And wilt thou not fulfil thine own gracious word? O give me then perfect ſanctification of body, ſoul, and ſpirit; and let this heavy croſs, which ſeems now coming upon me, be, by thy all-powerful grace, turned into a means of forwarding thy bleſſed work in my ſoul. Let every bitter cup which thou permitteſt to be given me, be joyfully received,

ceived, as ſerving in ſome degree to conform me to thy ſufferings; and let me in all things, though ever ſo contrary to my corrupt nature, give thanks, and ſay continually, Lord, not my will, but thine be done. *Amen.*

LETTERS

LETTERS

Wrote by

JANE COOPER:

To which is prefixt

Some *Account* of her LIFE and DEATH.

The PREFACE.

1. THE good *Armelle* has been heard of far and wide. Her life has been written at large, containing several hundred pages, translated into various languages, and published almoſt in all parts of *Europe*, by perſons of various perſuaſions. Her deep, ſolid, unaffected piety, has recommended her to thoſe of all denominations, who regarded not mere opinions, but the genuine work

work of God; *righteouſneſs, and peace, and joy in the Holy Ghoſt.*

2. But it is impoſſible to give ſo full an account of this good young woman, whoſe ſtation in life, was the ſame for ſome years. She had no ſuch director of her conſcience, who was informed (like thoſe in the *Roman* church) of the minuteſt particulars, relating either to her internal or external walking with God. And ſhe wrote no circumſtantial account of herſelf. We have only ſome hints occaſionally written, either for her own private uſe, or the ſatisfaction of her friends. And the greateſt part even of her letters are loſt: particularly thoſe of which ſhe took the moſt pains in writing. So that what follows are little more than fragments.

"*But though they're little, they are golden ſands.*"

In ſeveral reſpects not inferior to any thing in the life of *Armelle Nicholas:* in others greatly ſuperior thereto. For firſt, All here is *genuine:* which I fear is not the caſe in the account given us of *Armelle.* For words are there put into her mouth, which I think ſhe could not poſſibly utter. For inſtance. She is made to ſay, "I had always ſuch a ſenſe of my ſins, that I never felt pride in my life." Could any one born of a woman ſay this? Is it not an embelliſhment added by her hiſtorian?

3. Secondly, All here is *ſtrong, ſterling ſenſe,* ſtrictly

ſtrictly agreeable to ſound reaſon. Here are no extravagant flights, no myſtic reveries, no unſcriptural enthuſiaſm. The ſentiments are all juſt and noble; the reſult of a fine natural underſtanding, cultivated by converſation, thinking, reading, and true Chriſtian experience. At the ſame time they ſhew an heart as well improved as the underſtanding; truly devoted to God, and filled in a very uncommon degree, with the entire *fruit* of his Spirit.

4. Thirdly, This ſtrong genuine ſenſe is expreſſed in ſuch a *ſtile*, as none would expect from a *young ſervant maid:* a ſtile ſimple and artleſs in the higheſt degree, but likewiſe clear, lively, proper: every phraſe, every word being ſo well choſen, yea, and ſo well placed, that it is not eaſy to mend it. And ſuch an inexpreſſible ſweetneſs runs through the whole, as art would in vain ſtrive to imitate.

So JANE COOPER wrote, and ſpoke, and lived! Thou that readeſt, *go and do likewiſe!*

SOME

SOME ACCOUNT OF THE LIFE AND DEATH OF JANE COOPER.

1. JANE COOPER was born at *Hingham*, in the county of *Norfolk*, in the year 1738. Her father died when she was very young, and some time after, her mother married again. She was a daughter of affliction from her childhood; her father-in-law meeting with many misfortunes: But rather than be burdensome to any, when she was about twenty years of age, she chose to go out to service. For this purpose she came to *London*, and undertook to do all work in a small family. What sweetened all her labour was, that she had frequent opportunities of hearing what she believed to be the pure gospel. But after some months, she judged it best to leave this place, though much against the desire of her master.

maſter. She then lived with a gentlewoman in *Pall-mall*, who for a conſiderable time, uſed her more like a companion than a ſervant. Her miſtreſs afterwards removing to *Brentford*, ſhe remained with her till ſpring 1762, though exceedingly to the prejudice of her health, which continually decayed. When ſhe quitted *Brentford*, finding her ſtrength ſo entirely loſt that ſhe was no longer capable of ſervice, ſhe hired a lodging in *London*, by the advice of her friends, deſigning to work plain-work: but before ſhe ſettled, ſhe took a journey into *Norfolk*, to viſit her friends and relations. Part of the time ſhe was in the country was ſpent at *Norwich*, where ſhe indeed "lived as an angel here below," comforting the ſick and afflicted, ſupporting the weak, lifting up the hands that hung down, confirming the wavering, and in every poſſible way *miniſtring to the heirs of ſalvation.*

2. Of her ſpiritual experience during this time, we have no account, but in ſome of her letters, and in her diary: part of which runs thus: (it is dated *Jan.* 16, 1762.)

"I received peace in believing four years ago. For ſome time after, I felt no ſin, and thought I never ſhould any more. How far it was owing to my unfaithfulneſs, I cannot tell; but it was not long, before I found my inward parts were very wickedneſs. I was amazed to feel, that notwithſtanding

withſtanding this, I loved him who died for *me*, that I ſtill retained my confidence in God, and had the witneſs in myſelf, that I was a child of God. But with all I thought, I ſhould always have a carnal mind, which would ſometimes be at *enmity with God.*

" In this belief I continued, till about two years ago God brought me to hear the *whole* goſpel. Not long after, thoſe words were continually on my mind, *Once have I heard, yea twice hath God ſpoken, that power belongeth unto God*; and I was deeply convinced, that I had in effect denied his power. Even after I had taſted his love, I limitted the Holy One of *Iſrael:* and from this time I began to plead the promiſes of ſanctification; but I ſtill ſet them at a diſtance, ſuppoſing the accompliſhment of them to be afar off.

" In *March* following I heard a letter read from one, who had entered into the reſt of the people of God. It deſcribed a happineſs in religion, which I was a ſtranger to: I was much ſtirred up to ſeek after it, and was determined to wreſtle with God till I prevailed. One day in prayer, that promiſe was applied, *The Lord whom ye ſeek, ſhall ſuddenly come to his temple.* From that time, I expected him in every means I uſed, to come and deſtroy the works of the devil. I was agonizing with God in family prayer,

prayer, when he gave me power to venture upon Jesus, as of God *made unto me wisdom, and righteousness, and sanctification, and redemption.* He spoke into my heart, "The Lord, even the king of *Israel*, is in the midst of thee; *and the enemies thou hast seen this day, thou shalt see them no more for ever.*" From this time I have rejoiced indeed, and yet loathed myself in my own sight. I feel no desire but to please him, and know of nothing in me that is not subjected to Jesus: I depend upon him every moment, as my advocate with the Father: I daily feel my coming short of what I would be, yet without any condemnation. The blood of sprinkling speaks me clean. Indeed if I could perform the obedience I desire, I should still be ashamed before him."

3. In the midst of various outward trials, her soul was now kept as a watered garden. She was *satisfied with the favour, and full blessing of the Lord:* she enjoyed deep communion with God, and that without any interruption: she sought for and found direction from him in every circumstance of life. She truly proved him to be her counsellor, who instructed her by his small still voice. She walked continually in his presence, and felt her soul always approved of him. She used to say, "Would Jesus on this or the other occasion, have acted or spoken thus?" And this

this rule she steadily copied after, in all her life and conversation. She knew a little of what our Lord meant, when he said, *The Father which dwelleth in me, he doth the works.* To his will she was entirely given up, in sickness and health, ease and pain.

4. In the beginning of *November*, she seemed to have a foresight of what was coming upon her, and used frequently to sing these words:

> "When pain o'er this weak flesh prevails,
> With lamb-like patience arm my breast."

And when she sent to let me know she was ill, she wrote in her note, "I suffer the will of Jesus. All he sends is sweetened by his love. I am as happy as if I heard a voice say,

> For me my elder brethren stay,
> And angels beckon me away,
> And Jesus bids me come."

5. Upon my telling her, "I can't chuse life or death for you," she said, "I asked the Lord, that if it was his will, I might die first; and he told me, you should survive me, and that you should close my eyes." When we perceived it was the small-pox, I said to her, "My dear, you won't be frighted, if we tell you what is your

your diſtemper." She ſaid, " I *can't* be frighted at *his* will."

6. The diſtemper ſoon was very heavy upon her: but ſo much the more was her faith ſtrengthened. Tueſday, *Nov.* 16. She ſaid to me, 62
" I have been worſhipping with you before the throne in a glorious manner, my ſoul was ſo let into God." I ſaid, " Did the Lord give you any particular promiſe?" " No, replied ſhe; it was all

That ſacred awe that dares not move,
And all the ſilent heaven of love."

7. Wedneſday 17. Mrs. *C.* ſaid to her, " Is there any thing you think me particularly deficient in?" She anſwered, " No, love. He will guide you by his eye, and be your only counſellor. All around you is God and heaven. You little know how dearly Jeſus loves you." To Mr. *M.* ſhe ſaid, " I thank God for your preaching. You muſt ſtill preach ſimple faith. Man will deſpiſe you, but God will love you; and yourſelf muſt *believe.*" On Thurſday, upon my aſking, " What have you to ſay to me?" She ſaid, " Nay, nothing but what you know already; God is love." I aſked, " Have you any particular promiſe?" She replied, " I don't ſeem to want any. I can live without. I ſhall

die

die a lump of deformity, but ſhall meet you all glorious; and mean time, I ſhall ſtill have fellowſhip with your ſpirit."

8. When Mr. *M*—— came again, he aſked, "What ſhe thought the moſt excellent *way* to walk in, and what were its chief *hindrances?*" She anſwered, "The greateſt *hindrance* is generally from the natural conſtitution. It was mine, to be reſerved, to be very quiet, to ſuffer much, and to ſay little. Some may think one *way* more excellent, and ſome another. But the thing is, to live in the will of God. For ſome months paſt, when I have been peculiarly devoted to this, I have felt ſuch a guidance of his Spirit, and *the unction which I have received from the Holy One, has ſo taught me of all things*, that I *needed not any man ſhould teach me, ſave as this anointing teacheth.*"

"When you ſpeak upon acquaintance with Jeſus, it is food to the ſoul. And when you preach of devotedneſs to God, and living to him, it is the joy of one's heart." He aſked, "Have you any conviction you ſhall die?" She anſwered, "No: only from the diſorder. But I feel his will ſo precious to me, that it is impoſſible for me to chuſe." He ſaid, "We leave you in our Lord's hands." She ſaid, "We ſhall meet above. I have no doubt of it."

9. On

9. On Friday morning, ſhe ſaid, "I believe I ſhall die." She then ſat up in her bed, and ſaid, "Lord, I bleſs thee, that thou art ever with me, and all thou haſt is mine. Thy love is greater than my weakneſs, greater than my helpleſſneſs, greater than my unworthineſs. Lord, thou *ſayeſt to corruption, thou art my ſiſter!* And glory be to thee, O Jeſus, thou art my brother! Let me *comprehend with all ſaints, the length, and breadth, and depth, and heighth of thy love!* Bleſs theſe: (ſome that were preſent) Let them be every moment exerciſed in all things, as thou wouldſt have them to be."

10. Some hours after, it ſeemed as if the agonies of death were juſt coming upon her. But her face was full of ſmiles of triumph, and ſhe clapped her hands for joy." Mrs. *C.* ſaid, "My dear, you are more than conqueror, through the "blood of the lamb." She anſwered, "Yes, O yes, ſweet Jeſus. O death, where is thy ſting?" She then lay as in a doze for ſome time. Afterwards ſhe ſtrove to ſpeak, but could not. However ſhe teſtified her love, by ſhaking hands with all in the room. Then ſhe took Miſs *M*—'s hand, with Mrs. *C.* and Mrs. *D*—'s, and put them to her heart.

11. The apothecary ſoon came in. She ſtrove to ſpeak to him, but had not utterance. One aſked of the Lord, to give her power to ſpeak; and

and in a few moments she spoke distinctly. Immediately she exhorted him to believe. He said, "I hope I do." "Do you then, replied she earnestly, find in Christ all you want? You may. And I want you to be happy *now*. Why won't you believe, when Christ has given all his divinity to save you?" He started, and said, "I hope I shall." "Hope! said she, that is not the thing. *The hope of the hypocrite shall perish.* Indeed you are not an hypocrite. Yet unless you are on the rock, when the winds and floods come, your building will not stand."

* 12. Mr. *W.* then came. She said, "Sir, I did not know that I should live to see you. But I am glad the Lord has given me this opportunity, and likewise power to speak to you. I love you. You have always preached the *strictest* doctrine. And I loved to follow it. Do so still, whoever is pleased or displeased." He asked, "Do you now believe you are saved from sin?" She said, "Yes. I have had no doubt of it for many months. That I ever had, was because I did not abide in the faith. I now feel, I have kept the faith: and *perfect love casteth out all fear.*" Mr. *W.* said, "Loving faith is all." She answered, "Ah Sir, I never had a grain of faith but what brought love, and I never had any love but by faith. As to you, the Lord promised me, your latter works should exceed your former, though I do not live to see it." He said, "Perhaps the Lord may restore you." She said, "His

will be done. I have been a great *Enthuſiaſt* (as they term it) theſe ſix months; but never lived ſo near the heart of Chriſt in my life. You, Sir, deſire to comfort the hearts of thouſands. Comfort the hearts of hundreds, by following that ſimplicity your ſoul loves."

13. To one who received the love of God under her prayer, ſhe ſaid, "I feel I have not followed a cunningly deviſed fable; for I am as happy as I can live. Do you preſs on, and ſtop not ſhort of the mark." To Miſs *M——s*, ſhe ſaid, "Love Chriſt, he loves you. I believe I ſhall ſee you at the right hand of God. But *as one ſtar differs from another ſtar in glory, ſo ſhall it be in the reſurrection.* I charge you, in the preſence of God, meet me at that day all glorious within. Avoid all conformity to the world. You are robbed of many of your privileges. I know, I ſhall be found blameleſs. Do *you* labour to be found of him in peace, without ſpot."

14. Saturday morning, ſhe prayed nearly as follows. "I know, Lord, my life is prolonged, only to do thy will; and though I ſhould never eat or drink more, (ſhe had not ſwallowed any thing for near eight and twenty hours) thy will be done. I am willing to be kept ſo a twelvemonth: *Man liveth not by bread alone.* I praiſe thee, that there is not a ſhadow of *complaining in our ſtreets.* In that ſenſe we know not what ſickneſs means. Indeed, Lord, *neither life, nor death, nor things preſent, nor things to come, no*

nor

nor any creature ſhall ſeparate us from thy love one moment. Bleſs theſe, that there may be no lack in their ſouls. I believe there ſhall not. I pray in faith."

* On Sunday and Monday ſhe was light-headed, but ſenſible at times. It then plainly appeared her heart was ſtill in heaven. One ſaid to her, "Jeſus is your mark." She replied, "I have but one mark. I am all ſpiritual." Miſs *M.* ſaid to her, "You dwell in God." She anſwered, "Altogether." A perſon aſked her, "Do you love *me?*" She ſaid, "O, I love Chriſt: I love my Chriſt Jeſus is precious, very precious indeed." She ſaid to Miſs *M.* "The Lord is very good. He keeps my ſoul above all." For fifteen hours before ſhe died, ſhe was in ſtrong convulſions. Her ſufferings were extreme. One ſaid, "You are made perfect through ſufferings." She ſaid, "More and more ſo." After lying quiet ſome time, ſhe ſaid, "Lord, thou art ſtrong!" Then pauſing a conderable ſpace, ſhe uttered her laſt words, "My Jeſus is all in all to *me:* glory be to him through time and eternity." After this ſhe lay ſtill for about half an hour, and then expired without a ſigh or groan.

LETTERS wrote by

JANE COOPER.

LETTERS *to* Mrs. M. M.

Auguſt 29, 1757.

I SINCERELY rejoice, to find you are convinced of a moſt important, but ſelf-abaſing truth, that you are *yourſelf* utterly unable to work out your own ſalvation, or to form ſo much as one good thought, or one deſire towards it. Reſt not in this conviction, but ſeek, aſk, knock: and you ſhall aſſuredly obtain that faith which is the gift of God. Give me leave to repeat, that religion conſiſts, firſt, in a true knowledge of our want of Chriſt: Secondly, in knowing him to be not only the Saviour of the world, but *our* Saviour in particular; in knowing him to have died for *us*, that we might live through *him*. There is a great difference between this ſcheme of religion, and that we form to ourſelves when we begin to deſire eternal happineſs. I then thought

thought I muſt refrain from evil works, and be conſtant at church. And I ſhould doubtleſs go to heaven, though I walked not in a narrow, but much frequented way. I ſaw not that Chriſt alone was the way to heaven; but though I could not but ſee my works were inſufficient, yet I hoped God would accept this patch-work obedience, and ſupply what was wanting. Beware of building *your* hopes on this ſandy foundation. Seek, but ſeek forgiveneſs and acceptance with God, through him who is the rock of ages. Let him not go until he bleſs you. For there is no ſafety but in his friendſhip, and no peace but in his favour.

May every bleſſing attend my dear friend. Wherever her abode is, ſhe has a place in my heart.

November 9.

* DON'T you think me cruel, that I can rejoice to ſee you under the croſs? I believe both our ſouls would wither, did not the rough wind riſe to blow away the duſt from our branches. When this is done, how ſalutary is the rain of grace, how refreſhing the beams of love! I am perſuaded there is not one tree of the Lord's planting, but muſt be purged, that it may bring forth much fruit. If you have been on the mount with *Peter*, *James*, and *John*, remember that was not the only proof our Lord

gave them of his peculiar love: they, and they only, were admitted to *Gethſemane*. Think on this, my dear friend, when you are under the croſs, and wonder at the grace that calls, and that enables you to drink of that cup, and to have ſome fellowſhip with Chriſt in his ſufferings. I believe your heart and mine have ſaid,

> " No croſs, no ſuffering I decline:
> Only let all my heart be thine."

This was recorded in the courts above, and is anſwered as we are able to bear. Look not ſo much at the trial, as at the grace which keeps you from ſinking under it. You may be greatly oppreſſed: but omnipotence ſhall undertake for you. The enemy may thruſt ſore at you that you may fall: but claim *his* help who can and will deliver you. The floods of temptation may ſeem ready to overflow your ſoul. *But the Lord ſitteth above the water-floods, and remaineth a King for ever. He ſhall give ſtrength to his people; the Lord ſhall give his people the bleſſing of peace.* Fear not then, thou worm in thine own eyes. Since thou haſt been precious, being bought with blood, thou art fair in his ſight, who yet is of purer eyes than to behold iniquity. Therefore he ſits as a refiner's fire, and as fuller's ſoap, on the ſouls of his people.

I feel Jeſus near: he is better to me than I could aſk or think. May your ſpirit find him nigh

nigh at this hour, and to the end of your warfare!

London.

* YOUR letter came in an acceptable time: I feared you would not write so soon, and the thought pained me. I found such union of heart with you last week, as it is pleasing pain to experience. I looked upon your's as an answer to prayer. The Lord generally causes me to ask for a letter before it comes: how shall I speak his praise? He is indeed Immanuel: and what can we ask more? That we may each moment feel his power in our hearts, and testify to all, that God is with us. But what are we, that God should dwell on earth! I am lost in the enquiry. And will God make a sinner happy? Or what is the same thing, will he make us holy? He will, our hearts cry out, he will! We shall be filled with the fulness of his love. He knows I pant, I thirst to prove this, to know more fully the grace of our Lord Jesus Christ: the Lord lets me drink of the brook in the way, before I reach the fountain-head. And I feel love to you, such love as only friendship knows, animated by the love of God.

I am better in body, but I believe the days of my appointed time are short. O blessed prospect beyond the grave! There I shall see him face to face! Help me by your prayers to keep the

bright prize in view, that I may be ever running toward the mark. Jesus direct us to aim aright, and keep us from swerving aside into crooked paths!

Let me recommend much prayer to you: not only that praying frame of mind, which a Christian should continually possess, but frequent acts of secret prayer. And not only pray, but wait and expect the answer. I long, I love to hear, that you are sinking deeper in the knowledge of yourself, and rising higher in the love of God.

If I had time I should give you a week's journal. Sunday se'nnight I received the sacrament from Mr. *Madan*. It was indeed the communion of the body and blood of Christ. His banner over me was love. I was constrained to say, How plentiful is thy goodness, which thou hast laid up for the sons of men!

I hear frequent mention of persons who have great grace; some of whom are called *perfect*. I do not much like the term: but I am persuaded, the only way to overcome sin, and to inherit all things, is by enjoying uninterrupted communion with our God. I found something of this on Monday, and was much refreshed with the presence of the Lord. But on Tuesday I found my heart ready to depart from the living God. Yet I had reason to wonder and adore the grace that would not let me go. On Thursday I heard Mr. *Whitefield*, and had cause to rejoice with reverence. On Friday night a watch was kept at the

Foundery

Foundery, and I found the promiſe literally fulfilled, *They that truſt in the Lord ſhall renew their ſtrength.* Indeed his mercies are ſo oft repeated, that if I had not the moſt ungrateful heart, I ſhould be always praiſing him. But I often find ſuch an inward conteſt with pride, ſelf-will, impatience, and all the legion which is contrary to the mind of Chriſt, that I groan being burthened: Yet I am perſuaded, he can ſave to the uttermoſt, and believe he will ſave even me. Even now my ſoul rejoices in hope. He will perfect what is lacking in either of our ſpirits. O truſt him with all your heart! Lean not to your own underſtanding. Believe the Lord; ſo ſhall you proſper. Be vigilant in all things; ſo ſhall you diſappoint our enemy, and bring glory to our everlaſting friend. Unto his protection I commit you, until the day we meet to part no more.

May 6, 1760.

I AM glad you are ſo conſcious of danger. It is neceſſary to be exceedingly afraid of our hearts departing from the living God; this never goes without correction: and though theſe chaſtiſements are proofs of his love, yet beware you do not bring them upon yourſelf.

I look upon your being at that place, as a very particular providence; yet I feel for you. I know many of nature's latent mazes will be diſ-

covered to you. Perhaps the cauſe and the effects will pain you. And what ſhall I ſay to comfort my friend? I cannot give the waters of conſolation: ſuch power belongs unto God only. O may he undertake for you in every hour of oppreſſion! You may this moment find relief, by looking to an exalted Redeemer. I have been aſking, that we might drink deep into the ſpirit of a crucified Saviour. Indeed I knew not the depth of what I aſked: Lord, make us ſtrong, to bear the anſwer of our requeſt! Make us eſteem it our greateſt privilege, to taſte that cup of which thou drankeſt ſo largely! Only ſaying with thee, *If it may not paſs from me, Father, thy will be done.*

It is his abſolute promiſe, *From all your idols will I cleanſe you*; and your heart hath ſaid, Amen! Do you now retract your petition? Do you not rather ſay ſtill, in ſpite of nature's ſtruggle, "Let all my heart be thine?" Is your *Iſaac* called for? Aſcend the mount, bid all things contrary to reſignation ſtay behind. Have you endeavoured to do this, and are you ſtill interrupted by the birds of prey? Are you ſtill moleſted, when you would offer the ſacrifice which God requires? O watch and keep off thoſe enemies to your peace! And he that is your peace ſhall give you power.

Yes, "when your all of ſtrength doth fail,
You ſhall with the God-man prevail."

He

He loves, he pities you, he requires your heart. And he is worthy to have it. O may he now reign therein, the Lord of every motion there!

Jesus has not left me comfortless. He still sustains me with his grace. May he bring us through this wilderness, to meet and part no more!

December 4.

I KNOW not whether the providence of God will ever permit me to see you again. But I can leave it to him, in sure hopes that I shall meet your happy spirit, in the realms of endless day. There we shall surely exult in a Redeemer's presence. We shall see him as he is. And indeed when I have a view, though a transient one, of the glory which shall be revealed, I am almost impatient of delay: I am ready to cry out, Why are thy chariot wheels so long in coming? I want leave to go hence, and be no more seen as an inhabitant of the earth. This has been for some time past my habitual desire. I cannot help being glad at night, that one day more of my allotted portion is past, and eternity is nearer to me than when I first believed. Yet at the same time, I have reason to be ashamed before the Lord, that I do not live to his glory. I do not love him with all my heart and strength; so far from it, that I sometimes feel I never did one

action with a single eye to his glory. My own will has mixed,

> And " Pride, that busy sin,
> Spoil'd all that I perform'd."

'Tis well for *me*, that our high-priest bears the iniquity of my holy things. Indeed, if the altar did not sanctify the gift, I could not approach with one offering. O may he purify the sacrifice which I have often made, of all I have, or can, or am!

Watch! Stand stedfast, my dear friend, and be strong in the Lord! Remember, the God of peace shall shortly bruise Satan under your feet. May he give you every thing that will forward your growth in grace!

Norwich, May 11, 1762.

I AM but weak, but my soul is kept in peace. Who can express the blessing of feeling Christ our friend every moment? Indeed, I see no other way to profit my soul, but to come the present moment, as I am, to Jesus: He never sends me empty away. If I wish any thing, it is for more opportunity for private prayer. Between the sick, the afflicted, and those seeking the Lord, I have very little time to myself. However, I feel no desire, but to do and suffer

his

his will. While I ſpeak to you, I taſte his goodneſs, above what words can deſcribe. He knoweth, I deſire to glorify him, to be altogether his, and to feel him all my own. I know of nothing in my ſoul, which is not given up to God. Pray him to examine and prove me, and to ſupply what is lacking.

To Mrs. *J. C. M.*

Nov. 29, 1761.

I KNOW nothing of myſelf. But I know and feel, that God is love. I feel, I love him in a meaſure, and long for full conformity to Jeſus. My ſoul is happy in him; and though I have not what I uſed to think was implied in the bleſſing which has been poured out upon many, yet I have (what I am not ſufficiently thankful for) a deeper union with the ſource of bleſſedneſs, a conſtant ſenſe of his unmerited love, and a knowledge that I am leſs than the leaſt of all ſaints. I am perſuaded, nothing ſhall ſeparate me from the Lord Jeſus. From him is my fruit found. In him are the ſprings of conſolation, which revive and endue my ſoul with much ſtrength. I truſt in him, and know in whom I truſt: therefore life or death is equal.

Labour

Labour ſtill for all the Spirit's peaceful fruit. Jeſus will bleſs your attempts to glorify him. He will make you unblameable in love before men, and unreproveable before God. Know, that the eye of earth and heaven is upon you. Many wait for your halting: More, I truſt, wiſh you ſucceſs in the name of the Lord: I am ſure I do, and therefore write without reſerve. Take heed of your own underſtanding Do not ſuffer yourſelf to think of it, but with abaſement, that you have made no better uſe of it. Excuſe this freedom: the motive is love unfeigned. I find the fruit of the croſs even while I write. I ſit under the ſhadow of my beloved, and feel him ſuſtaining my ſoul. O Jeſus, great is thy goodneſs! great is thy mercy! even toward the meaneſt, me! Bleſs, I pray thee, the ſiſter of my ſpirit. Let her

> " Antedate the joys above:
> Ever feel her Saviour's love."

I feel my inſufficiency to ſpeak of the goodneſs of God. It is more than I can expreſs. He deals tenderly with me; and if I follow the beſt pattern, I ſhall be patient towards all. I have felt much bodily weakneſs, but no power to chuſe its removal or continuance. I ſeem to enjoy all I want, while I purſue what I have not attained. I am daily more ſenſible how little I

am.

am. I think never one ſoul ſo utterly wanted a complete Saviour.

* I have taken the firſt opportunity to write, in hopes of profiting by your anſwer. I want to know the moſt effectual way to grow in grace; how to improve by all things; how to make good uſe of the dulneſs which often creeps upon my mind, and makes my ſoul ſtupidly inactive. I want to be all attention to God; to have every faculty of my mind fixedly waiting upon him: but I find myſelf beat off of this by wearineſs or liſtleſſneſs. I often ſeem to ſtand faſt in the Lord, and am ſteddily looking unto him; but (I ſuppoſe, through unwatchfulneſs) often loſe the deep conſciouſneſs, that, "God is here:" yet he does not condemn me; but I abhor myſelf, while I ſee the Saviour graciouſly near. My heart crieth without a voice, "Come and mould thy paſſive clay. Keep my attention rightly exerciſed every moment." And while I call, my Jeſus anſwers. O, did I pray without fainting, I ſhould then be what I wiſh.

I praiſe the lover of your ſoul, that he delights to bleſs you. May you ever ſee his full ſufficiency to ſave, and live in the fountain-head of bliſs!

January 26, 1762.

BLESSED be God, I only ſeek his approbation, and am content with that alone. The night

night you wrote, the Lord ſpake to my heart, "All is your's." I feel it true, for Chriſt is mine. Indeed he is precious to me. My ſoul is ſatisfied with its portion. Yet "eager I aſk and pant for more." But my wants do not diſcourage me. I delight to feel them, for I am perſuaded out of his fulneſs I ſhall receive a ſupply. Even while I am receiving from him, he makes me capable of more. I am amazed at his grace.

"I cannot praiſe him as I wou'd,
But he is merciful and good,"

and does not deſpiſe the day of ſmall things.

I know I have been unfaithful to the grace of God; yet ye pardons without upbraiding. O that every future moment may prove, I feel the time paſt ſufficeth! When I conſider you as a younger ſcholar, I am aſhamed; yet I rejoice the Maſter loveth us both. And though he may juſtly ſay to me, "O, ſlow of heart to underſtand," yet he teaches me, as I am able to receive, the leſſon of his love. I often meet your ſpirit, when I go in ſecret before our Lord. He only knows, how much I deſire you may increaſe, with all the increaſe of God. May you follow the Lamb in all things! I praiſe him, that he unites me to himſelf, and to all whoſe fellowſhip is with him: I thank him who gives us to drink into one ſpirit. My heart feels God continually nigh.

My

My only wiſh is his will; my only deſire his glory.

Good Friday.

*IT is given to you to ſuffer: and happy are you, if our Lord counts you meet to be his companion in the garden. I love his tempted followers above all: and his peculiar care is towards ſuch as drink of his cup. I am thankful to him on behalf of your ſoul. Faithful is he that hath called you. He will eſtabliſh your heart, and keep you from all evil, unto his heavenly kingdom.

I always find a fight before a conqueſt. I am generally warned of approaching trials, and when I am moſt filled with the conſolations of God, I ſee how amiable it is to follow my Captain, who was made perfect through ſufferings. He is daily teaching me the leſſon of his croſs. When it ceaſes to be neceſſary I ſhall ſuffer no more. I am often ſenſible, my own folly obliges him to put me to pain. I know he never willingly afflicts, but chaſtens in order to make us partakers of his holineſs.

O praiſe our everlaſting Friend, who never ſhews us a defect, but in order to amend it: my ſoul longeth to live to him. I feel his mercies new every morning. My ſpirit is ſo united to the Lord Jeſus, that I am perſuaded nothing ſhall

ſeparate

ſeparate me from his love. But I have no fruit of the Spirit, in the fulneſs I deſire or expect. I am ſenſible my privileges are far higher than my attainments: and I want to be ſtirred up daily, to take the kingdom which is before me by violence.

Of late I have found private prayer the means which brought me neareſt to God: but this he often varies, as his wiſdom ſees beſt. My ſoul is more ſimple than it was: I am learning to leave others to the care of our Shepherd, and deſire only to hear and follow him. Let your ſoul delight itſelf in him: learn to know how he hath loved you. Be very active in his cauſe, and paſſive to his will. My ſpirit is all peace. May your's be preſerved in Chriſt Jeſus, who hath called you to glory and immortality.

April 21.

PEACE be with your ſpirit! The Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought: thou ſhalt be like a watered garden; for the Lord Jeſus is your well of ſalvation. With joy may you draw from his fulneſs, grace for every moment's want. His deſign is ſtill to do us good; his delight is with the ſons of men.

* I find my fellowſhip with heaven is increaſed ſince I wrote laſt: the King of eternity makes me capable of communing with him, and though I tread

I tread but the outward borders of his ſanctuary, he cauſes me to hear his voice, inviting me to come forward. He aſſures me, he will help me to overcome, and gives me to inherit all things. But at the ſame time, he ſhews me my works are not perfect; and that I muſt watch and ſtrengthen the things that remain. I find my ſafety and happineſs depend, upon my dependance on Jeſus. I want every moment to begin afreſh the life of faith; to forget all things elſe, and be (as you ſaid) "a perſon of one buſineſs," I have been much tempted lately, but I count it all joy, for it profiteth my ſoul. I have gained more ſelf-contempt, and I love an empty ſpirit, becauſe then there is room for Jeſus.

"O what are all our ſorrows here,
If, Lord, thou count us meet
With that inraptur'd hoſt t' appear,
And worſhip at thy feet?"

It will ſoon be our employ. O let us now live in eternity! Antedate the joys above, by bringing all you have and are, to his feet. Caſt all you have before him, and aſcribe ſalvation to him, who of a ſtone, hath made a daughter of *Abraham*.

I think the grace you want moſt is thankfulneſs. Stir me up to patience. Pray that I may be nothing,

"Mean

" Mean and vile in my own eyes,
Only in his wiſdom wiſe."

Norwich, May 6.

THE Lord hath of late kept me much from reaſoning myſelf into perplexity. When any thing occurs which I cannot underſtand, I carry it to him, who is a *wonderful Counſellor:* and he wipes away the tears from my eyes, by aſſuring me he is all my own. I feel a conſtant neceſſity of walking with the Lord, as I firſt received him: and I retain peace, as it was imparted, by ſimple faith. Who knows the value of faith? None but they who conſtantly exerciſe it, to their own profit, and the Redeemer's glory.

* I think your fears of deceiving the people, are only the reſult of ſtrong temptations. We cannot ſee clearly in the time of a ſtorm. This is not a ſeaſon to examine whether we be in the faith: neither is reaſon alone ſufficient to determine in ſpiritual matters. One thing is needful in your preſent ſituation, even to caſt yourſelf upon the Lord, juſt as you are. *Now* come to him who waiteth to be gracious; who ſaith concerning ſin or infirmity, " I will cleanſe the blood which I have not cleanſed." I fear, you have reaſoned with the enemy, while you ſhould have been looking unto Jeſus; and by living a little

little beneath your privileges, have been ready to give up your claim to them. But Jesus was present, though your eyes were holden: And,

> " Round you and beneath are spread
> The everlasting arms."

Sunday Night.

THE Lord who inclined your heart to write, will reward your labour of love. I find him faithful who hath promised, *My grace is sufficient for thee.* I feel a measure of that love, which shall overcome by enduring: all I have and am is but a small offering; but this I can give up to Jesus. Ever since I tasted his love, I have been led in the way of the cross. It is a royal way: the King of kings walked in it: and while I tread in his steps, I experience the rugged way is pleasantness, and the thorny path is peace. Since I have more than ever gone through *evil report*, I have found more increase of faith and love. I cannot sufficiently praise the *friend who sticketh closer than a brother.* His banner over me is love, and my soul confesses he doth all things well.

I praise him on your behalf also. He rejoices over you to do you good. O lean on your Beloved with all your weight; so shall you find a sure

ſure ſupport. If ſtorms riſe and winds blow, they will only ſettle you on the rock which cannot be moved. Believe ſimply; believe conſtantly; ſo ſhall you love ſteddily and entirely. I know no other way for the juſt to live, but by faith; and as we exerciſe faith it grows, 'till we can ſay in all circumſtances, *This is the victory.*

I bleſs my God, I feel no deſire to vindicate my conduct. I know the light of heaven ſhone on my path, and I am content to be approved of God alone. I feel my heart is given up without reſerve, and ſee freſh cauſe to be daily more devoted to him. Bleſſed be God for Jeſus Chriſt! In him I enjoy all I want. Bear me on your heart before him, and aſk him to lead me to the thing and place he chuſeth.

July 22.

YOUR's came in a ſeaſonable time, as the return of prayer. I felt ſome pain becauſe I did not hear from you ſooner. But our God doth all things well; he ſhall ſupply all your wants, and make all grace to abound towards you. He delights to complete the work he begins, and happy is the ſoul that does not reſiſt his will. He will call for the corn and will increaſe it, and will lay no famine upon you. Great is his faithfulneſs! Hearken diligently to the Shepherd's voice.

voice. He will teach us to profit by the preſent croſs, and keep us in the ſpirit of ſacrifice.

I feel my need of patience. I am cloſely and conſtantly exerciſed, but his grace is ſufficient even for me. He generally teaches me by applying his word to my heart, ſo that I have cauſe to eſteem it more than fine gold. I was greatly oppreſſed ſome nights ago, and found immediate deliverance from theſe words, *As birds flying, ſo will the Lord of hoſts defend* Jeruſalem. *Defending alſo he will deliver, and paſſing over he will preſerve it.* I find much union with you, and believe you bear my burdens, and abide in prayer for me. I cannot forget you, and our friend in heaven remembers you for good.

I can no longer refrain from ſaying, Be ſtrong in the grace that is in Chriſt Jeſus. Let none beguile you of your ſimplicity, or the reward that attends it. I believe your light is ſhining out of obſcurity, and will ſhine unto the perfect day. You are coming unto the light that your deeds may be made manifeſt, that they are wrought in God. In his light you behold yourſelf of *the circumciſion, who worſhip God in the Spirit, rejoice in Chriſt Jeſus, and have no confidence in the fleſh.*

* *They have great peace who love his law, and nothing ſhall offend them; he keeps us night and day.* I pleaded this promiſe laſt night, and made it my own by believing. He did keep my imagination, while I ſlept, ſubject to himſelf. Since I returned into the country, I have been bleſt

bleſt with peace, which temptation of various kinds did not ruffle. My determination to know nothing but Jeſus crucified, is much ſtrengthened. This moment I can give up all for him, and do all things through him ſtrengthening me. I have a teſtimony that I pleaſe him, and count his dear reproach greater treaſure than the wealth or praiſe of men.

Be faithful in all things; this is your privilege; live up to it this moment. You know the way, walk therein, and pray always for

Your affectionate ſiſter,
And obliged friend.

REJOICE in the Lord always; again I ſay rejoice. For he is become your everlaſting light, and the days of your mourning are ended. I believe your ſun ſhall no more go down, but you ſhall dwell on high. Your place of defence is in the munition of rocks; bread of life is given you; your waters ſhall not fail. Your eyes ſee the King in his beauty, and he will cauſe you to know him who was from the beginning. I drink with you into one ſpirit. Help me to bleſs God for the conſolation; it increaſes by being mutual. My ſoul ſeems loſt in wonder, love and praiſe, and is melted into thankful tears. Every ſenſation of gratitude in earth or heaven is bought with thy blood, O precious Jeſus! the power to feel my obligations to him, proceed-

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eth from above, and when we reach the top-ſtone, we ſhall ſtill ſhout "Grace, grace unto it."

* I have all this day been in a diſpoſition to caſt my crown at his feet. I cannot expreſs how much I chooſe to give all the glory to Chriſt my Lord. All within me acknowledges he is worthy to receive all glory. My love to Mrs. ——. Tell her, not one tittle ſhall fail of all the good things God hath ſpoken to her of. Only let her be ſtrong, and not ſtagger at any of the promiſes. I believe, I need not ſay, pray always for

Your moſt affectionate ſiſter in Jeſus.

To Mrs. *E. D.*

My dear friend,

I Know you will rejoice to hear, God has gotten himſelf the victory, in the moſt ſtubborn heart, that ever ſubmitted to Jeſus.

He is my king, and makes me ſit
In willing bonds beneath his feet.

Praiſe him, O my ſoul, praiſe him, O my ſiſter, for ſtill he is bringing loſt ſinners to God. Yea, he has brought *me* to God. I feel myſelf weak

as helpleſs infancy; but Chriſt my ſtrength is with me: at laſt I am a fool for his ſake.

* When I left you on Friday, and had finiſhed my buſineſs, I ſat down alone and in miſery. The Lord directed me to thoſe words: *be not affrighted: I know whom ye ſeek; Jeſus of Nazareth: he is not here, he is riſen, and lo he goeth before you into Galilee; there ſhall you ſee him.* I believed I ſhould, and came home in peaceful expectation. One who had ſeen his great ſalvation prayed, that he would bleſs me alſo: but my own wiſdom oppoſed his coming, and the conflict was great. At length my vehement ſoul ſtood ſtill, and the mountains flowed down at his preſence. My heart was filled with holy ſhame and humble joy: I was a little child. I entered the kingdom; we praiſed our King till morning, and his praiſe is ever new and ſweet. The Lord cauſes us to ceaſe from our own works, and he is glorified. O pray for us! Pray for *me*, who every moment need the merit of his death. I can ſay no more, but I do love Chriſt, and I love *you* better than ever.

My dear friend,

TRULY God is loving unto *Iſrael*, even unto me: nevertheleſs my feet had well nigh ſlipt, for I was grieved at the wicked, and pained by the good. I have been more exerciſed in mind than ever I was before, and the laſt

laſt conflict always felt ſevereſt: but I begin to ſee that all theſe things work together for my good. I never was ſo much ſaved from truſting in any creature; Jeſus was never more lovely in my eyes; I feel him only deſirable; I cannot repeat his compaſſions, for they are endleſs. I proved them to be ſufficient for me, when all beſides failed me. I doubt not but I made my croſs heavier than love intended, by my own folly: but the teacher of *Iſrael* rectifies miſtakes with tenderneſs known only to himſelf. At preſent my deſire is, to overcome by enduring. I want to think and act under the eye of him who loves me, and every moment to feel it upon me. My ſoul longs for nearer acquaintance with God. I know neither men nor devils need hinder my intercourſe with Jeſus. O that I were wiſe to improve what I receive, and faithful to retain what his mercy gives!

Uſe your intereſt for me at the throne of grace: and go on through your croud of difficulties, aiming at Jeſus. He alone is worthy your purſuit!

We are forced to *feel* as well as *ſee*: God alone is our ſupport. I have had much of his peaceful preſence. He is indeed greater than our fears, and better than our hopes. I was much tried on Friday; but ſince that I have had no painful emotion. I feel for *you* in the tendereſt manner my heart is capable. I ſee Jeſus will vindicate his own, and claim all your heart for himſelf. He ſees what wounds it, and will give

medicine to heal all its ſickneſs. I believe "all you feel is mercy." But are you ſtrong enough to ſupport the weight? Why ſhould his bleſſings be inſupportable, through our ſoftneſs of ſpirit? O that my friend were leſs ſuſceptible of thoſe impreſſions! O that a dull diſciple might teach you to be in ſome matters more ſlow of underſtanding, of a more inſenſible ſpirit!

I ſee the commandment is exceeding broad, and this makes Chriſt exceeding precious. How valuable the advocate with the Father! My ſoul deſires to know nothing but him crucified. May you feel life, abundant life in that knowledge! O how much my Saviour loves you? I feel a little of the founding of his bowels toward you, and my heart cleaves to him, for his goodneſs to you. He counts you worthy to ſuffer. O be thankful for this ſpecial mark of his love!

* ALL this week I have been tried, but with intervals of reſt. God is a jealous God, and will be loved alone: Jeſus will convince us in time, that he alone is worthy of every power of the ſoul. I ſee a field of religion before me, which I want to walk in. I know I am called to make a perpetual offering of myſelf, and every enjoyment, to the will of God. I do long to be a Chriſtian. My heart goeth out after this: when will it once be? That promiſe is now brought to my mind, *They ſhall grow as willows*

willows by the water-courſes. 'Tis a mournful tree; I think we ſhall be weeping willows, 'till we are taken into the paradiſe of *God.* The peculiar privilege *there* is, all tears ſhall be wiped away from our eyes.

O how little do I know the meaning of Jeſus? Surely 'tis mercy all. Even the minuteſt circumſtance is by his order, and under his inſpection. And he will ſuffer nothing to hurt the apple of his eye.

* I am to-day very weak in body. I feel the power of ſympathizing with all in the houſe. All are tried. O Adam, what haſt thou done? O Jeſus, what haſt thou ſuffered? How thou canſt recover! Lord, let us know thy utmoſt power to ſave!

MY heart feels pure union with yours. I love you as diſintereſtedly as I think I can. Sure the Lord is pouring upon you the ſpirit of ſacrificing all to him. I wiſh you good luck in his name! Go on, my dear friend. Life is a noble thing, while our employment is doing the will of God from the heart. May you clearly ſee what it is concerning you. I have at preſent, peace inward and outward. Pray, pray that I may

"Be thankful and humble,
But never ſtand ſtill."

"I WANT your prayers and advice. I feel myself daily weaker, and more foolish than ever. I am as a little child learning to walk, and cannot go alone. At present I am guided by Jesus, and feel his grace sufficient for me; but there are depths of the Deity I want to fathom. I long to be lost in the immensity of his love!

My soul enjoys peace, solid peace at bottom: but its surface is filled with sights and fears. I am afraid of being too *outward*; I want grace to *deepen* in my soul. Blessed be God, my every want shall be supplied, from his fulness who filleth all.

MY dear friend gave me another proof of her tenderness, by not upbraiding me with neglect. I think you ought to go to the meetings [on Fridays] by all means: pray for those who speak not according to the law and the testimony. You will feel more deeply the help that is done upon earth: the Lord doth it himself. What is man that he is mindful of him! What is God, that he can be gracious to us! O may our souls every moment know, by a nearer acquaintance with him, that he is love!

You are laid upon my heart to pray for: sure God is faithful to his word, he *will* hear and answer, and endue your soul with much strength.

" Suffering

" Suffering faith ſhall brighter grow,
As gold when in the furnace tried."

* I am perſuaded your Lord will be with you, and make your weakneſs more than conquer. He is wonderful in counſel; he has a way in the whirlwind: he cannot mean any thing but mercy to your ſoul: for he has given himſelf and all that he counted dear to you! What then would you with-hold from him? Methinks I hear you ſay, " Nothing. I would offer all I have or am to his will, when I know it is *his*." And can you doubt this? *Is there an evil in the city, and the Lord hath not done it?* Can a ſparrow fall, or *Shimei* curſe *David* without permiſſion? Nay, Satan himſelf can do nothing without leave. O my God, ſhine on thy ſervant's heart, that ſhe may ſee thy hand of love holds the cup. And if ſhe is called

" To bear the full anguiſh,
The uttermoſt load,
Yet give her to languiſh
And ſuffer like God!"

My dear friend, what ſhall I ſay, to diſſuade you from over much ſorrow? I can only love you, and ſpeak to Jeſus, that he may order your conduct to his glory.

May, 1762. *Norwich.*

JOIN to praiſe the Lord, who ſtill ſupports my feebleneſs of mind, carries all my burdens, and ſuffers me to deſire nothing but his righteous, glorious will. I ſee infinite wiſdom and unfathomable love, in all his diſpenſations towards me: I can now believe, that all things ſhall work together for good: I want words to tell you the ſenſe I have of the goodneſs of God, far better felt than deſcribed: I find his conſolations ſufficient to ſupport me under preſent difficulties, and am perſuaded his grace will be equal to every future trial. I like your propoſal, but dare ſcarce form one plan. May the Lord do with me as is good in his ſight!

To the Reverend Mr. ———.

Feb. 21, 1761.

YOUR obliging requeſt lays me under a happy neceſſity, of calling to mind the paſt mercies of God. May every review of them bring truſt for future bleſſings, and thankfulneſs for the preſent.

* Ever ſince I can remember, I was deſirous of happineſs; but I did not ſeek it in God. I thought if I was religious, I ſhould go to heaven; but

but I knew not the nature of true religion, and I was unwilling to be under the reſtraint of that I did know: yet ſo great a ſtranger was I to myſelf, that I often thought, if I knew what God required, I would perform it. At ſixteen I was confirmed, and made many reſolutions; but they ſoon wore off. I had a ſtrong impreſſion on my mind, that I ſhould die when I was four and twenty. I reflected on thoſe who were put apprentice ſeven years to learn a trade, and thought I ought to uſe like application, to learn the buſineſs of eternity.

I went to the ſacrament the day I was eighteen, and found uncommon ſatisfaction: I exhorted others to do the ſame, thinking I had now done all that was commanded me, and that if I continued in the ſame way, I ſhould be a very profitable ſervant.

Soon after this I went to *London*, for eight weeks, where I heard Mr. *Jones* (of *Southwark*) preach, and was affected at hearing of the ſufferings of Chriſt, much as I uſed to be at ſeeing or reading of a tragedy. I was afterwards aſked to hear Mr. *Romaine*. I did ſo, but could not underſtand him. The night I left *London*, ſome perſons were debating about the Millennium. One of them repeated part of the 20th chapter of the *Revelation*. I was ſtruck at the awful words, and thought if Chriſt was then to come, I was not prepared to meet him. I went home very ſerious, and began to ſearch the ſcriptures, and

to be more ſtrict than ever. I was often troubled, but knew not the cauſe, and was aſhamed to confeſs my fears. My friends thought I had a fever on my ſpirits, and I thought ſo too; but as I read much, I began to fear, that with all my religion, I was not converted. I wanted to go to *London*, that I might hear Mr. *Romaine*. A year after I went to *London* with my father-in-law. At the inn where we lay, I ſaw Mr. *Whitefield*'s ſermons. I read what I could, and determined to hear him. He was not in town; but I was much affected with Mr. *Dyer*'s preaching. Afterwards I not only went to St. *Dunſtan*'s, but to all the methodiſt places of worſhip I knew, and one evening heard Mr. *Walſh*, at *Weſt-ſtreet*. He preached the neceſſity of that *holineſs, without which none can ſee the Lord.* His words were as arrows in my heart: I found all my former righteouſneſs deficient: I knew this could not obtain mercy; but I did not feel I deſerved hell. I wrote to Mr. *Romaine* to know, what I ſhould do to be ſaved? He deſired to ſee me, and told me, two things were neceſſary, to know my want of Chriſt, and my intereſt in him. I went home with the greateſt reluctance; for I knew no Chriſtians in the town where I lived. My former acquaintance thought me mad: my mother was greatly alarmed. Not long after I went to *Norwich* for a few days, and found out Mr. *Mitchell*. He ſpoke to me of the peace which faith brings to the conſci-

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ence. I knew myſelf a ſtranger to this; but would willingly have ſuffered the rack, ſo I might attain it. I went home, and was, for five or ſix weeks, in a moſt unhappy ſituation. Before, I was not bad enough to come to Chriſt; now, I was too bad for him to receive; yet the Lord dealt tenderly with me, and at different times brought many encouraging ſcriptures to my mind. But ſtill the ſtupidity and unbelief I felt cauſed me to mourn in ſecret. Still I was conſtrained to ſay,

" Scarce I begin my ſad complaint,
When all my warmeſt wiſhes faint:
Hardly I lift my weeping eye,
When all my kindling ardors die:
Nor hopes nor fears my boſom move,
For ſtill I cannot, cannot love!"

I could not reſt thus, though I concluded, it would always be the caſe: I expected to be miſerable all my life, and to periſh at the laſt: I found it as eaſy to reach heaven with my hand, as to believe Jeſus died for *me*. I felt, *no one can come to Chriſt, except the Father draw him.* Now I knew, it was the work of God, to believe on him whom he hath ſent. I prayed he would work faith in *me*, but ſeemed as diſtant from God as hell from heaven: I was cut off from all ſelf-dependence: I was a ſinner ſtript of all.

I was on my knees ſtriving to pray, when I

heard inwardly a voice say, "Thy sins are forgiven thee." I felt the truth of it in my heart, and in a moment prayer was lost in praise. I called upon the angels to join with me, in blessing him who died for *me!* He caused his goodness to pass before me, and I rejoiced with joy unspeakable.

Yet in a few hours after I began to fear I had deceived myself, and all was delusive. I was much distressed, and had recourse to prayer, and the Lord repeated his mercies, and impressed the same words on my mind, more strongly than before. I was more assured of his forgiving love, and enjoyed much peace in believing. I now thought, I never could sin more. My mind was taken up with God, and I conversed with him as a man would with his friend. My confidence in him was unshaken, and my hope full of immortality.

I wanted others to rejoice with me; but they were *strangers to Jesus*, and *intermeddled not with* my *joy*. I lamented being alone. My nearest friends thought I carried things too far. My mother was more alarmed; for I could not speak but on religious subjects. A neighbouring clergyman advised her to confine me, if I offered to hear the Methodists. This I did at all opportunities, though none was nearer than four miles off. Her tenderness gave me much pain. I was sorry to grieve her in any thing; and yet I did not dare to oblige her, by acting contrary to my con-

conſcience. I could not play at cards, nor join in trifling diſcourſe, though my refuſal was deemed preciſeneſs.

I was near two years at home after this. Then the Lord fulfilled his promiſe: He *gave me the bread of adverſity and the water of affliction*; but *my eyes* did *ſee my teachers*. I was now more deſirous than ever, to be made conformable to the will of God: but I thought, to believe the doctrine of perfection, was derogating from the prieſtly office of Chriſt.

When I firſt ſaw you, Sir, at *Norwich*, notwithſtanding my prejudice to your opinions, I found that reverence and eſteem for you, which have increaſed ever ſince. My underſtanding was then better informed, and my deſires more fervent for all the grace God had in ſtore for me. I truſt my ſoul is ſtill alive to God, and athirſt for righteouſneſs. He has borne my manners in the wilderneſs, and ſuſtains me in my utter helpleſſneſs. He continues to multiply his pardons, and heap his benefits upon me. Every trial is ſent in mercy; every temptation is permitted for my good; every croſs has proved a bleſſing in diſguiſe. In *his* light I ſee this: I believe he is able to keep me from falling, and to make me perfect and entire, lacking nothing. My preſent ſituation requires more of every grace, than any I have been in before: but, I truſt, he in whom all fulneſs dwells, will ſupply my every want.

I would not have troubled you with ſo long a letter,

letter, but indeed " I had not time to make it ſhorter." And I am deſirous to prove by every means, that I regard your advice, and on all occaſions ſpeak with freedom. I am, dear Sir,

Your obliged Servant,

J. C.

April 14, 1761.

Reverend and dear Sir,

GOD has been more gracious to my ſoul than I could aſk or think. I find him as a place of broad waters, deep and large, and I feel my inability to fathom that depth of love. In Jeſus are all the treaſures of wiſdom and knowledge hid: and he has begun to reveal them to the moſt ignorant ſoul. But it is impoſſible to deſcribe the goodneſs of God, the great God, to ſo unworthy an object!

From the laſt morning you preached, I was ſtirred up to ſeek him more diligently than ever. You then diſcovered my heart to me, and what was wanting there. I was kept in prayer, and would have parted with all things, ſo I might win Chriſt. I wanted to love him with all my heart; but my own wiſdom was his rival. Nothing leſs than Omnipotence could deſtroy this: and his own right hand got the victory. I was made

made ſenſible how compleatly fooliſh, and entirely helpleſs I was. My vehement ſoul ſtood ſtill; and I ſaw Jeſus was all my ſalvation. He was all my deſire; and I knew he was made unto me ſanctification and redemption. He appears as a prieſt, upon the throne, who ſhall bear the glory for ever. I feel my continual need of him, in all his offices. He is truly precious to my ſoul; but I want to know him more, and the power of his reſurrection. I am happy in his love; but I want more intimate acquaintance and a deeper union with him. I ſee, the juſt ſhall live by faith: and unto me, who am leſs than the leaſt of all ſaints, is this grace given. If I were an archangel, I ſhould veil my face before him, and let ſilence ſpeak his praiſe!

May 2.

I Believe, while memory remains in me, gratitude will continue. I know, many are the troubles of the righteous: but out of them all doth the Lord deliver. I have never deſired to hide any diſtreſs or difficulty from you at any time. Is this any reaſon, why you ſhould tell *me*, what thoſe are which now ſurround you? If I could remove the leaſt of them by knowing it, I ſhould be importunate.

From the time you preached on *Galatians* v. 5. I ſaw clearly the true ſtate of my ſoul. That ſermon deſcribed my heart, and what it wanted

to

to be truly happy. You read Mr. *M.*'s letter, and it described the religion which I desired. From that time the prize appeared in view, and I was enabled to follow hard after it. I was kept watching unto prayer, sometimes in much distress, at others in patient expectation of the blessing. For some days before you left *London*, my soul was stayed on a promise I had applied to me in prayer, *The Lord whom ye seek shall suddenly come to his temple.* I believed he would, and that he would sit there as a refiner's fire. The Tuesday after you went, I thought I could not sleep, unless he fulfilled his word that night. I never knew, as I did then, the force of these words, *Be still, and know that I am God.* I became nothing before him, and enjoyed perfect calmness in my soul. I knew not whether he had destroyed my sin; but I desired to know, that I might praise him. Yet I soon found the return of unbelief, and groaned, being burdened. On Wednesday I went to *London*, and sought the Lord without ceasing. I promised, if he would save me from sin, I would praise him. I could part with all things, so I might win Christ. But I found all these pleas nothing worth, and that if he saved *me*, it must be freely for his own name's sake. On Thursday, after I had been with *S. Guildford*, and *B. Dixon*, I was so much tempted, that I thought of destroying myself, or never conversing more with the people of God. And yet I had no doubt of his pardoning love: but

but " 'twas worſe than death my God to love, and not my God alone." On Friday my diſtreſs was deepened. I endeavoured to pray, and could not. I went to Mrs. *D.* who prayed for me, and told me, it was the death of nature. I opened the bible on *the fearful and unbelieving—ſhall have their part in the lake which burneth with fire and brimſtone.* I could not bear it. I opened it again on *Mark* xvi. 6, 7. *Be not affrighted: Ye ſeek Jeſus of Nazareth. — Go your way; tell his diſciples, he goeth before you into Galilee; there ſhall ye ſee him.* I was encouraged, and enabled to pray, believing I ſhould ſee Jeſus at home. I returned that night, and found Mrs. *G.* She prayed for me: and the Predeſtinarian had no plea, but, " Lord, thou art no reſpecter of perſons." He proved he was not, by bleſſing *me.* I was in a moment enabled to lay hold on Jeſus Chriſt, and found ſalvation by ſimple faith. He aſſured me, the Lord, the King was in the midſt of me, and that I ſhould ſee evil no more. I now bleſſed him, who had viſited and redeemed me, and was become my wiſdom, righteouſneſs, ſanctification, and redemption. I ſaw Jeſus altogether lovely, and knew he was mine in all his offices. And glory be to him, he now reigns in my heart without a rival. I find no will but his. I feel no pride, nor any affection but what is placed upon him. I know, it is by faith I ſtand, and that watching unto prayer muſt be the guard of faith. I am happy in God this moment, and I be-

I believe for the next. I have often read the chapter you mention, and compared my heart and life with it. In so doing, I find my shortcomings, and the need I have of the atoning blood. Yet I dare not say, I do not feel a measure of the love there described, though I am not all I shall be. I desire to be lost in that love which passeth knowledge. I wish for no joy, but what increases love.

London, September 29, 1762.

Reverend and dear Sir,

I Thank you for another proof of your care for my soul, in the enquiries you make. I bless my Lord, his grace is sufficient to make me answer, without hesitation, every question you propose. I have for many months enjoyed such a continuance of the presence of my beloved, as makes me feel I am less than the least of his mercies. The beholding of him, who is fairer than the sons of men, the sight of Christ crucified, prevents the touch of pride, and makes me hate the garment spotted by the flesh. The testimony that I desire is not from man, and the approbation of God never makes me high-minded. Rather I rejoice to him with reverence. He teaches me to delight myself in him: and I feel, I cannot be displeased with any thing that is his choice.

I know

I know that I pleaſe him; for he teſtifies of my works, that they are wrought in him.

Indeed Jeſus is unſpeakably precious.

"Words are too mean to ſpeak his worth,
Too mean to ſet my Saviour forth."

He daily makes to me new diſcoveries of his grace and power, and every freſh manifeſtation more effectually unites my heart to him who is altogether lovely. I love my friends in him: he gives the affection I feel, and it always leads to him. I believe, when I quit the inconveniencies of mortality, I ſhall love with greater "ſtrength and elegance," every friend to whom Jeſus has now united my ſoul. And what we now know in part, we ſhall prove in eternity, *God is love; and whoſo dwelleth in love, dwelleth in God, and God in him.* My deſire for you is, that you may increaſe with all the increaſe of God, and return to us in the fulneſs of the goſpel of peace. I believe you will, and that you will be a bleſſing to me and many.

I think Mr. *Bell* is willing to take any advice you think proper to give him. I repeat what I ſaid before: they that ſeek diſſenſion, are not friends to the work of God. I truſt you labour for peace, and the God of peace ſhall be with you always.

I daily give up all to Jeſus, and have no ſacrifice to make, which is not offered up already. He gives me ſtrength for all he calls me to bear:

and

and I find it eaſy for the love which *believes*, to *endure all things*.

May the God whom you ſerve bleſs your labours with great ſucceſs! I wiſh you good luck in his name. The weapons of your warfare are mighty through him: you need not fight uncertainly, as one that beateth the air, but prove in every circumſtance, *This is the victory, even our faith*. Continue to ſhew your care over me, by reproving and adviſing me as you judge needful. I am ſenſible of all my obligations to you, and am,

Dear Sir,

Your obliged and affectionate Servant.

SOME

SOME ACCOUNT

OF

THE EXPERIENCE

OF

E. J.

1. FOR many years I had a desire to love God, and thought I could submit to be of any sect or denomination, if this would bring me nearer to him: only rejecting the name of a *Methodist*. For I thought them to be a deluded people, and the off-scouring of the earth. I was in this temper, when I heard a Minister preach on *All mine are thine, and thine are mine*. It came to my heart, and I found such a measure of happiness, as I never had done before. But having none to strengthen my hands, or build me up, it gradually died away.

2. After

2. After this, a clergyman having been at prayers, a gentlewoman aſked me, how I liked him? I ſaid, "Very well: he has had a liberal education, and ſpeaks in a graceful manner." She ſaid, "But man cannot reach the heart. Did you ever hear the ſmall ſtill voice, whiſpering peace to your ſoul?" I felt ſomething of prejudice riſe at the queſtion, and replied, "I have lived a good life. I have done no harm, and I do not omit my duty. I go to church every day." She ſaid, "I am ſorry you have got no further." I was ſurpriſed at her impertinence, and roſe up to go away. She intreated me to ſtay a little, ſaying, "I have but another word to ſpeak. If you are not delivered by a higher power than you have known yet, you will never be ſaved." The word *higher power* ſtruck me to the heart, and brought a ray of light, which ſhewed me, that notwithſtanding all my works, I was *without God in the world.* I found a load of guilt which ſtruck me with terror. I ſaw my heart was as a cage of unclean birds. I believed, now I ſhall be a caſtaway, and knew not where to hide me. I could not ſpeak, but withdrew and retired to my cloſet, and wreſtled with God in mighty prayer. I reſolved not to let him go till he had bleſſed me: crying, "I renounce all I am and all I have: if thou haſt any bleſſing for me, bleſs me now!" Thus I continued an hour, when thoſe words came with power, *Abide in me and I in thee.* I cried out with much aſſurance,

"My

"My Lord and my God! What is this thou haſt done for me?" In the twinkling of an eye my ſoul was quickened. The ſeed of God was ſown in my heart. My ſins were blotted out, and I was raiſed from the dead, by the word of reconciliation. I felt virtue proceed from Chriſt, which took away my ſins. I now partook of Angel's food, and knew that I was born of God.

3. For three weeks I remained exceeding happy. My lamp was lighted, and I had oil in my veſſel. The ſcriptures were opened to me, and were ſpirit and life: in the Lord's ſupper I found the peace that paſſeth all underſtanding. None can expreſs the excellency of the virtue which flows from the merits of Chriſt. I was grafted into the vine, and thereby enabled to *draw water out of the wells of ſalvation.* Yet I found, there was much in me contrary to the will of God. I had not all the mind that was in Chriſt. Nay, there remained much of the carnal mind. There was enmity, and ſtrife, and vain-glory, which ſoon embittered my ſweets. My heart was bent to backſliding, and continually ready to comply with the ſuggeſtions of Satan. I gave way to evil reaſoning, which cauſed peeviſhneſs and impatience: and theſe ate the life of God out of my ſoul. I could not *endure hardneſs*: in every ſtorm I was ready to give up my confidence. I could not love God with an undivided heart. It was my deſire, to praiſe him without ceaſing;

ceasing: but I could not perform it, for some hindrance was still coming in the way. The Lord often refreshed me by the way: but this did not satisfy. What I wanted was, to have my heart entirely devoted to him. But I found there remained in me a root of bitterness, a stubborn will, and a diabolical nature, capable of committing all manner of wickedness, were it not for restraining grace. Yet I had no light into the scriptures, so as to divide the word, and make a distinction between the justifying and the sanctifying promises. So I was content to be a babe, if my inward corruptions would have let me be at peace. Yea, I had in my heart an utter aversion to the doctrine of entire sanctification, and found all the enmity in me rose against those who spoke of experiencing it. One day hearing a preacher say, we could not live many hours after we were sanctified, my heart readily joined with him. But presently I was struck with those words, *Without holiness no man shall see the Lord.* I fain would have stifled this conviction. At least, I cared not to think of it yet. I thought, Why it is but thirteen months since I was justified. And need I think of being sanctified already? However, if ever I should be, none shall ever know it. But the light increased more and more, and my desires at the same time, till I hungred and thirsted vehemently for something, but I knew not what. One day I was constrained to come unto the Lord, and was seized with an awful sense

of

of his Majeſty. I trembled, and for ſome moments was as in a ſilent darkneſs. I was ready to cry, Whither am I going? For it ſeemed, as if he was going to ſtrike the blow, and ſend me to everlaſting deſtruction. But I found a ſpark of light, and cried, "Where is my Jeſus? He can *ſave to the uttermoſt.*" Preſently I cried, "Lord, come quickly!" Yet I had a dread of his coming; for it appeared, as if ſomething ſtrange was going to happen to me. But I ſaid, "Lord, thou prayeſt for me: O pray for me, that I may *now* get the victory! Help *now* my unbelief! Renew me wholly in thy image and likeneſs! Give me faith, and faith's increaſe, that I may be wholly ſaved from ſin." I then found freſh ſtrength, and cried vehemently, "If thou haſt any bleſſing for me, bleſs me now! Unworthy as I am, yet I claim, in Chriſt, my full redemption. I mean to take no denial. Give me all thou haſt purchaſed. Looſe me from myſelf, that I may lie paſſive in thy hand. Lord, if thou wilt, thou canſt make me clean!" But I found there was a dark cloud, which ſtill remained between God and my ſoul. Then I cried, "Lord, let me touch the ſcepter of thy righteouſneſs. I reſign my life and my all. Make me now whole, and take me to thyſelf." While I thus pleaded, I was in an agony between hope and deſpair, till thoſe words came as a mighty ruſhing wind, *A clean heart I give unto thee.* I received the word with gladneſs and in much aſſurance. Soon

after came, *Be not faithleſs, but believing.* At theſe happy words every cloud was diſpelled, and I ſaw the light which ſhineth to the perfect day. I found acceſs to the holy of holies, where I now ſee the Trinity in Unity. The Lord *ſhineth* unto me *in perfect beauty:* I enjoy an inſeparable union with him without intermiſſion. The little leaven has leavened the whole lump. All my ſenſes are now fully employed in ſpiritual exerciſe. The love of God, flaming in my heart as an unquenchable fire, has burnt up all the droſs, and deſtroyed every plant which was not of his own planting. I find that oneneſs with him, being made *one ſpirit with the Lord*, which enables me to walk with him like *Enoch*, ſo that I converſe with him by his Spirit, as familiary *as a man doth with his friend.* I find now no want, no inward conflict, but my ſoul dwells in a peaceable habitation. I am enabled to walk as in the noon-day ſun: my heart is fixed, and my ſoul is watered every moment. Yet the fear of the Lord is ever before me, leſt I ſhould grieve the Holy Spirit. I watch and guard the ſacred treaſure in my heart, not daring to give way to a word or thought, without finding the approbation of the Lord, by the powerful operation of his Spirit. Hereby I know and *prove what is that good, and acceptable, and perfect will of God.* He manifeſts his ſtrength in my weakneſs. I am but a worm; yet he delights to bleſs me, and has made me perfect in his love, ſo that nothing interrupts

terrupts my joy. He enables me, not to lose a moment of time, and to live but a moment at once. My *hope* is *full of immortality*; and I find no want of spiritual food, no more than if I was in heaven already. Nothing in me opposes the will of God: in nothing can I either wish or chuse. For he hath given me to *walk before him in all well-pleasing*, and to *sit in heavenly places with Christ Jesus*. My loins are girt, my lamp burning, and my soul flourishing as the palm-tree.

4. For these ten years I have enjoyed this haven of rest. It has been to me as a day without a cloud. I never have had a tedious moment, nor a murmuring thought. I have been tempted in all things; yet nothing obscures my light, or obstructs my way; but still *I rejoice evermore, pray without ceasing, and in every thing give thanks*. My heart is prepared, whenever my Lord knocks, to open to him immediately. For grace has overcome death: the thoughts of death are my glory and joy. I know, that I am every moment ready to be offered, being made in Christ unrebukeable, without spot, a spiritual sacrifice, wholly devoted to God.

5. God now permitted the grace he had given to be tried. I was not born to dwell on one spot of ground, but was banished from all that was near and dear to me, and driven from city to city. I now proved the happy effects of faith. When I was buffetted by Satan, his darts took

no place in me: I defied him, and all his works. When I am roughly treated by the world, *I ſtand ſtill, and ſee the ſalvation of God.* And the more I am tempted, ſo much the more the pure flame revives; and the love of God, ever flaming in the heart, keeps out every occaſion of ſtumbling. This enables me to *rejoice in tribulation*, and glory in the croſs: for I find, by his grace, my ſoul is *even as mount Zion, which cannot be moved.* I am freed from all anxious thoughts and painful fears. I *take no thought for the morrow.* I live to-day, and have nothing to do but to die. I know, my ſoul is prepared to meet my God. In nothing hitherto have I been aſhamed, with all boldneſs giving thanks unto the Lord. And now I aſcribe all glory to him, who hath made me a partaker of that holineſs, without which no man ſhall ſee the Lord.

6. Think it not ſtrange, that he ſhould give this ſuddenly. When he comes to juſtify, he comes quickly. And when he comes to ſanctify, he comes quickly. This alſo is an inſtantaneous work. And no man can love God with all his heart, and grow up into Chriſt in all things, ſo as to enjoy all the mind that was in Chriſt, till he is *ſanctified throughout, body, ſoul, and ſpirit.*

7. As we were juſtified, ſo are we ſanctified by one ſingle act of faith. Then is the ſoul made like a flame of fire, and the heart is in one continual frame of praiſing God. Then the fulneſs of Chriſt is brought into the ſoul; even as much

much of the glory of God as this earthly tabernacle can bear. Then is our inbred sin destroyed. This is the cause of all our transgressions, and while any of this remains, it is the believer's hell, and makes him cry out, *Who shall deliver me from the body of this death?* Christ will deliver you. He has purchased for you a full redemption. He has regained paradise, and restores the soul to that acquaintance with God which *Adam* lost. By faith, I ever see him that is invisible, and converse with him, as it were, face to face. I stand naked before the Lord, and am not ashamed; but rejoice in being sensible, that he knows the secret thoughts of my heart. I rejoice, that he has taught me to *put on the whole armour of God*, and has made it as easy to me, to do and suffer the will of God, as it is to *the sparks to fly upward.*

8. Pull off then this veil of unbelief, and trample sin and Satan under your feet. Be *you* also a faithful witness of Christ, that he is *able to save to the uttermost*, that he hath power even on earth to save from all sin, *from all filthiness both of flesh and spirit.* My experience will profit another nothing, unless applied to the heart by the Spirit of God. And is not this the one thing needful for *you*, to be *filled with faith and with the Holy Ghost?* May the Lord hasten the time, when this faith shall cover the earth, *as the water covers the sea!* Then shall they not need

to teach this to one another: For *all ſhall know Him, from the leaſt even to the greateſt.*

9. O that ſinners would give up their own wiſdom, and become fools, that they may be made wiſe! Cannot the Lord do a great work in a little time? In the hour that he convinced *me* of the neceſſity of it, before that hour was expired, I was juſtified. Thirteen months after (as I before obſerved,) I was convinced of the neceſſity of full ſanctification. That night, before I ſlept, God gave me the bleſſing. And is he a *reſpecter of perſons?* Who then would not cry unto him? Who would not ſpend a few hours in fervent prayer? O let your hearts yield! Draw near unto the Lord, and he will draw near unto *you.* He will draw you after him by the cords of his love, and you will begin to *ſmell the ſweet odour of his ointments.* Then open your hearts to my beloved; for *his voice is ſweet, and his countenance comely. Let my beloved come into his garden, and eat his pleaſant fruit.* He ſays, *Ariſe, my love, and come away!* I will chide thee no more for thy paſt follies. Only now *give me thy heart.* Thou ſhalt then find, *the winter is paſt, the ſinging of birds is come, and the voice of the turtle is heard in the land.* Then will you get new eyes, new hearts, new delights, and every thing will have a ſatisfying reliſh. Then will you chide yourſelves, for having been ſo long in purſuit of the things that periſh in the uſing! Then will he give you the pearl that *Adam* loſt, that

that heart-felt union with God, whereby you ſhall ſteadily enjoy his immediate preſence: and his preſence makes our paradiſe. You ſhall walk in the light, having his bright beams ever ſhining upon you. So that

Not a cloud ſhall ariſe,
To darken the ſkies,
Or hide for a moment the Lord from your eyes.

An EARNEST APPEAL

TO MEN OF

REASON and RELIGION.

JOHN vii. 51.

Doth our law judge any man BEFORE *it* HEAR *him, and* KNOW WHAT HE DOTH?

ALTHOUGH it is with us a *very small thing to be judged of you or of man's judgment*, seeing we know God will *make our innocency as clear as the light, and our just dealing as the noon-day*; yet are we ready to give any that are willing to hear, a plain account, both of our principles and actions: as having *renounced the hidden things of shame*, and desiring nothing more, *than by manifestation of the truth to commend ourselves to every man's conscience in the sight of* God.

* 2. We see (and who does not?) the numberless follies and miseries of our fellow-creatures

tures. We see on every side, either men of no religion at all, or men of a lifeless, formal religion. We are grieved at the sight, and should greatly rejoice, if by any means we might convince some, that there is a better religion to be attained, a religion worthy of God that gave it. And this we conceive to be no other than love; the love of God, and of all mankind; the loving God with all our heart and soul, and strength, as having first loved *us*, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul.

* 3. This love we believe to be the medicine of life, the never-failing remedy, for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness, going hand in hand. There is humbleness of mind, gentleness, long suffering, the whole image of God, and at the same time a peace that passeth all understanding, and joy unspeakable and full of glory.

" Eternal sunshine of the spotless mind;
Each pray'r accepted, and each wish resign'd:
Desires compos'd, affections ever even,
Tears that delight, and sighs that waft to heav'n."

4. This religion we long to ſee eſtabliſhed in the world, a religion of love, and joy, and peace, having its ſeat in the inmoſt ſoul, but ever ſhewing itſelf by its fruits, continually ſpringing forth not only in all innocence, (for love worketh no ill to his neighbour) but likewiſe in every kind of beneficence, ſpreading virtue and happineſs all around it.

5. This religion have we been following after for many years, as many know, if they would teſtify: but all this time, ſeeking wiſdom we found it not; we were ſpending our ſtrength in vain. And being now under full conviction of this, we declare it to all mankind: for we deſire not that others ſhould wander out of the way, as we have done before them; but rather that they may profit by our loſs, that they may go (tho' we did not, having then no man to guide us) the ſtraight way to the religion of love, even by faith.

* 6. Now faith (ſuppoſing the ſcripture to be of God) is πραγμάτων ἔλεγχος ἐ βλεπομένων, the demonſtrative evidence of things unſeen, the ſupernatural evidence of things inviſible, not perceivable by eyes of fleſh, or by any of our natural ſenſes or faculties. Faith is that divine evidence, whereby the ſpiritual man diſcerneth God, and the things of God. It is with regard to the ſpiritual world, what ſenſe is with regard to the natural. It is the ſpiritual ſenſation of every ſoul that is born of God.

7. Perhaps

7. Perhaps you have not considered it in this view; I will then explain it a little further.

Faith, according to the scriptural account, is the eye of the new-born soul. Hereby every true believer in God, *seeth him who is invisible.* Hereby (in a more particular manner, since life and immortality have been brought to light by the gospel) he *seeth the light of the glory of God in the face of Jesus Christ*; and, *beholdeth what manner of love it is, which the Father hath bestowed upon us, that we* (who are born of the Spirit) *should be called the sons of God.*

It is the ear of the soul, whereby a sinner *hears the voice of the Son of God and lives*; even that voice which alone wakes the dead, *Son, thy sins are forgiven thee.*

It is (if I may be allowed the expression) the palate of the soul: for hereby a believer *tastes the good word, and the powers of the world to come*; and *hereby he both tastes and sees that God is gracious*, yea, *and merciful to him a sinner.*

It is the feeling of the soul, whereby a believer perceives, thro' the *power of the Highest overshadowing him*, both the existence and the presence of him, in whom *he lives, moves, and has his being*; and indeed the whole invisible world, the entire system of things eternal. And hereby, in particular, he feels *the love of God shed abroad in his heart.*

* 8. *By this faith we are saved* from all uneasiness of mind, from the anguish of a wounded

ſpirit, from diſcontent, from fear, and ſorrow of heart, from that inexpreſſible liſtleſſneſs and wearineſs, both of the world and of ourſelves, which we had ſo helpleſly laboured under for many years; eſpecially when we were out of the hurry of the world, and ſunk into calm reflection. In this we find that love of God, and of all mankind, which we had elſewhere ſought in vain. This we know and feel, and therefore cannot but declare, ſaves every one that partakes of it, both from ſin and miſery, from every unhappy and every unholy temper.

" Soft peace ſhe brings, wherever ſhe arrives,
She builds our quiet, as ſhe forms our lives;
Lays the rough paths of peeviſh nature even,
And opens in each breaſt a little heaven."

9. If you aſk, " Why then have not all men this faith? All at leaſt who conceive it to be ſo happy a thing? Why do they not believe immediately?"

We anſwer, (on the ſcripture hypotheſis) *It is the gift of God.* No man is able to work it in himſelf. It is a work of Omnipotence. It requires no leſs power thus to quicken a dead ſoul, than to raiſe a body that lies in the grave. It is a new creation; and none can create a ſoul anew but he who at firſt created the heavens and the earth.

* 10. May not your own experience teach you this? Can you give yourſelf this faith? Is it

now

now in your power to ſee, or hear, or taſte, or feel God? Have you already, or can you raiſe in yourſelf any perception of God, or of an inviſible world? I ſuppoſe you do not deny, that there is an inviſible world: you will not charge it in poor old *Heſiod*, to Chriſtian prejudice of education, when he ſays, in thoſe well known words,

Millions of ſpiritual creatures walk the earth
Unſeen, whether we wake, or if we ſleep.

Now, is there any power in your ſoul, whereby you diſcern either theſe, or him that created them? Or, can all your wiſdom and ſtrength open an intercourſe between yourſelf and the world of ſpirits? Is it in your power to burſt the veil that is on your heart, and let in the light of eternity? You know it is not. You not only do not, but cannot (by your own ſtrength) thus believe. The more you labour ſo to do, the more you will be convinced, *it is the gift of God.*

* 11. It is the *free gift* of God, which he beſtows not on thoſe who are *worthy* of his favour, not on ſuch as are *previouſly holy*, and ſo *fit* to be crowned with all the bleſſings of his goodneſs: but on the ungodly and unholy; on thoſe who till that hour were *fit* only for everlaſting deſtruction; thoſe in whom was no good thing, and whoſe only plea was, *God, be merciful to me a ſinner.* No merit, no goodneſs in man precedes

ceedes the forgiving love of God. His pardoning mercy ſuppoſes nothing in us but a ſenſe of mere ſin and miſery: and to all who ſee, and feel, and own their wants, and their utter inability to remove them, God freely gives faith, for the ſake of him *in whom he is always well pleaſed.*

12. This is a ſhort, rude ſketch of the doctrine we teach. Theſe are our fundamental principles: and we ſpend our lives in confirming others herein, and in a behaviour ſuitable to them.

Now, if you are a reaſonable man, although you do not believe the Chriſtian ſyſtem to be of God, lay your hand upon your breaſt, and calmly conſider, what it is that you can here condemn? What evil have we done to *you*, that *you* ſhould join the common cry againſt us? Why ſhould *you* ſay, *Away with ſuch fellows from the earth: it is not fit that they ſhould live?*

13. 'Tis true, your judgment does not fall in with ours. We believe the ſcripture to be of God. This you do not believe. And how do you defend yourſelves againſt them who urge you with the guilt of unbelief? Do you not ſay, "Every man *muſt* judge according to the light he has, and that if he be true to this, he ought not to be condemned?" Keep then to this, and turn the tables. *Muſt* not *we* alſo judge according to the light we have? You can in no wiſe condemn *us*, without involving *yourſelves* in the ſame condemnation. According to the light *we* have, we cannot but believe the ſcripture is of God;

God; and, while we believe this, we dare not turn aside from it, to the right hand, or to the left.

* 14. Let us consider this point a little farther. You yourself believe there is a God. You have the witness of this in your own breast. Perhaps sometimes you tremble before him. You believe there is such a thing as right and wrong, that there is a difference between moral good and evil. Of consequence, you must allow, there is such a thing as conscience; I mean, that every person, capable of reflection, is conscious to himself, when he looks back on any thing he has done, whether it be good or evil. You must likewise allow, that every man is to be guided by his own conscience, not another's. Thus far, doubtless, you may go, without any danger of being a *volunteer in* faith.

15. Now then, be consistent with yourself. If there be a God, who being just and good, (attributes inseparable from the very idea of God) is *a rewarder of them that diligently seek him*, ought we not to do whatever we believe will be acceptable to so good a Master? Observe: if we *believe*, if we are fully persuaded of this in our mind, ought we not thus to seek him? And that with all diligence? Else, how should we expect any reward at his hands?

16. Again: Ought we not to do what we believe is morally good, and to abstain from what we judge is evil? By good I mean, conducive

to

to the good of mankind, tending to advance peace, and good-will among men, promotive of the happineſs of our fellow-creatures; and by evil, what is contrary thereto. Then ſurely you cannot condemn our endeavouring after our power, to make mankind happy; (I now ſpeak only with regard to the preſent world) our ſtriving, as we can, to leſſen their ſorrows, and to teach them in whatſoever ſtate they are, therewith to be content.

17. Yet again. Are we to be guided by *our own* conſcience, or by that of other men? *You* ſurely will not ſay, that any man's conſcience can preclude *mine*. *You*, at leaſt, will not plead for robbing us, of what you ſtrongly claim for yourſelves. I mean, the right of private judgment, which is indeed unalienable from reaſonable creatures. *You* well know, that unleſs we faithfully follow the dictates of *our own* mind, we cannot have a conſcience void of offence toward God and towards man.

* 18. Upon your own principles therefore you muſt allow us to be, at leaſt, innocent. Do you find any difficulty in this? You ſpeak much of pre-poſſeſſion and prejudice; beware you are not entangled therein yourſelves. Are you not prejudiced againſt *us*, becauſe we believe and ſtrenuouſly defend that ſyſtem of doctrines which you oppoſe? Are you not enemies to *us*, becauſe you take it for granted we are ſo to *you*? Nay, God forbid! I once ſaw one, who, from a plentiful

plentiful fortune, was reduced to the loweſt extremity. He was lying on a ſick bed, in violent pain, without even convenient food, or one friend to comfort him: ſo that when his merciful landlord, to compleat all, ſent one to take his bed from under him, I was not ſurprized at his attempt to put an end to ſo miſerable a life. Now, when I ſaw that poor man, weltering in his blood, could I be angry at him? Surely no. No more can I at *you*. I can no more hate than I can envy you. I can only lift up my heart to God for *you* (as I did then for him) and, with ſilent tears, beſeech the Father of mercies, that he would look on you in your blood, and ſay unto you, *Live*.

* 19. "Sir, (ſaid that unhappy man, at my firſt interview with him) I ſcorn to deceive you or any man. You muſt not tell me of your bible; for I don't believe one word of it. I know there is a God, and believe he is all in all, the *Anima mundi*, the

"*vaſtam*
Mens agitans molem, & magno ſe corpore miſcens."

"But farther then this, I believe not; all is dark, my thought is loſt. But I hear (added he) you preach to a great number of people every night and morning. Pray, what would you do with them? Whither would you lead them? What religion do you preach? What is it good for?" I replied, "I do preach to as many as deſire

desire to hear, every night and morning." You ask, "What I would do with them?" I would make them virtuous and happy, easy in themselves, and useful to others. "Whither would I lead them?" To heaven; to God the Judge, the lover of all, and to Jesus the Mediator of the new covenant. "What religion do I preach?" The religion of love; the law of kindness brought to light by the gospel. "What is this good for?" To make all who receive it enjoy God and themselves: To make them like God; lovers of all; contented in their lives; and crying out at their death, in calm assurance, *O grave where is thy victory! thanks be unto God, who giveth me the victory, thro' my Lord Jesus Christ.*

20. Will you object to such a religion as this; that it is not reasonable? Is it not reasonable then to love God? Hath he not given you life, and breath, and all things? Does he not continue his love to you, filling your heart with food and gladness? What have you not received of him? And does not love demand a return of love? Whether therefore you do love God or no, you cannot but own it is reasonable so to do; nay, seeing he is the parent of all good, to love him with all your heart.

21. Is it not reasonable also to love our neighbour? Every man whom God hath made? Are we not brethren? The children of one father? Ought we not then to love one another? And should we only love them that love us? Is that

that acting like our Father which is in heaven? He causeth his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. And can there be a more equitable rule (the only adequate measure of brotherly love, in all our words and actions) *Whatsoever ye would that men should do unto you, even so do unto them.*

22. Is it not reasonable then, that as we have opportunity, we should do good unto all men? Not only friends but enemies, not only to the deserving, but likewise to the evil and unthankful. Is it not right that all our life should be one continued labour of love? If a day passes without doing good, may one not well say, with *Titus*, † *Amici, diem perdidi!* And is it enough, to feed the hungry, to cloath the naked, to visit those who are sick or in prison? Should we have no pity for those

Who sigh beneath guilt's horrid stain,
The worst confinement, and the heaviest chain?

Should we shut up our compassion toward those who are of all men most miserable, because they are miserable by their own fault? If we have found a medicine to heal even that sickness, should we not, as we have freely received it, freely give? Should we not pluck them as brands out

† My friends, I have lost a day!

out of the fire? The fire of luſt, anger, malice, revenge? Your inmoſt ſoul anſwers, It ſhould be done; it is reaſonable in the higheſt degree. Well, this is the ſum of our preaching, and of our lives, our enemies themſelves being the judges. If therefore you allow, that it is reaſonable to love God, to love mankind, and to do good to all men, you cannot but allow, that religion which we preach and live, to be agreeable to the higheſt reaſon.

23. Perhaps "all this you can bear. It is tolerable enough: and if we ſpoke only of being *ſaved by love*, you ſhould have no great objection: but you do not comprehend what we ſay of being *ſaved by* faith." I know you do not. You do not in any degree comprehend what we mean by that expreſſion; have patience then, and I will tell you yet again. By thoſe words, *we are ſaved by* faith, we mean, that the moment a man receives that faith which is above deſcribed, he is ſaved from doubt and fear, and ſorrow of heart, by a peace that paſſes all underſtanding; from the heavineſs of a wounded ſpirit, by joy unſpeakable; and from his ſins, of whatſoever kind they were; from his vicious deſires, as well as words and actions, by the love of God, and of all mankind, then ſhed abroad in his heart.

24. We grant, nothing is more unreaſonable, than to imagine that ſuch mighty effects as theſe, can be wrought by that poor, empty, inſignificant thing, which the world *calls* faith, and you among

among them. But fuppofing there be fuch a faith on the earth, as that which the apoſtle ſpeaks of, ſuch an intercourſe between God and the ſoul, what is too hard for ſuch a faith? You yourſelves may conceive, that *all things are poſſible to him that thus believeth:* to him that thus *walks with God*, that is now a citizen of heaven, an inhabitant of eternity. If therefore you will contend with *us*, you muſt change the ground of your attack. You muſt flatly deny there is any faith upon earth: but perhaps this you might think too large a ſtep. You cannot do this, without a ſecret condemnation in your own breaſt. O that you would at length cry to God for that heavenly gift! Whereby alone this truly reaſonable religion, this beneficent love of God and man, can be planted in your heart.

25. If you ſay, "But thoſe that profeſs this faith are the moſt unreaſonable of all men;" I aſk, "Who are thoſe that profeſs this faith?" Perhaps you do not perſonally know ſuch a man in the world. Who are they that ſo much as profeſs to have *this evidence* of things not ſeen? That profeſs to *ſee him that is inviſible?* To *hear the voice* of God, and to have *his Spirit* ever *witneſſing with their ſpirits, that they are the children of* God? I fear you will find few that even profeſs *this faith*, among the large numbers of thoſe who are called believers.

* 26. "However, there are enough that profeſs themſelves Chriſtians." Yea, too many, God

God knoweth: too many that confute their vain profeſſions, by the whole tenour of their lives. I will allow all you can ſay on this head, and perhaps more than all. 'Tis now ſome years ſince I was engaged unawares in a converſation with a ſtrong reaſoner, who at firſt urged the wickedneſs of the *American Indians*, as a bar to our hope of converting them to Chriſtianity. But when I mentioned their temperance, juſtice, and veracity, (according to the accounts I had then received) it was aſked, "Why, if thoſe Heathens are ſuch men as theſe, what will they gain by being made Chriſtians? What would they gain by being *ſuch Chriſtians* as we ſee every where round about us?" I could not deny, they would loſe, not gain, by ſuch a Chriſtianity as this. Upon which ſhe added, "Why, what elſe do you mean by Chriſtianity?" My plain anſwer was, What do you apprehend to be more valuable than good ſenſe, good nature, and good manners? All theſe are contained, and that in the higheſt degree, in what I mean by Chriſtianity. Good ſenſe, (ſo called) is but a poor, dim ſhadow of what Chriſtians call faith. Good nature is only a faint, diſtant reſemblance of Chriſtian charity. And good manners, if of the moſt finiſhed kind that nature aſſiſted by art can attain to, is but a dead picture of that holineſs of converſation, which is the image of God viſibly expreſſed. All theſe put together by the art of God, I call Chriſtianity. "Sir, if this be Chriſtianity,

tianity, (said my opponent in amaze) I never saw a christian in my life."

27. Perhaps it is the same case with *you*. If so, I am grieved for you, and can only wish, 'till you do see a living proof of this, that you would not say, *you see a christian*. For this is scriptural christianity, and this alone. Whenever therefore you see an unreasonable man, you see one who perhaps calls himself by that name, but *is* no more a *christian* than he is an *angel*. So far as he departs from true, genuine reason, so far he departs from christianity. Do not say, this is only asserted, not proved. It is undeniably proved by the original charter of christianity. We appeal to this, to the written word. If any man's temper, or words, or actions are contradictory to right reason; it is evident to a demonstration, they are contradictory to this. Produce any possible or conceivable instance, and you will find the fact is so. The lives therefore of those who are *called* christians, is no just objection to christianity.

28. We join with you then in desiring a religion founded on reason, and every way agreeable thereto. But one question still remains to be asked, what do you mean by *reason?* I suppose you mean the eternal reason, or, the nature of things: The nature of God, and the nature of man, with the relations necessarily subsisting between them. Why, this is the very religion *we* preach: a religion evidently founded on, and

every

every way agreeable to eternal reaſon, to the eſſential nature of things. Its foundation ſtands on the nature of God and the nature of man, together with their mutual relations. And it is every way ſuitable thereto: to the nature of God; for it begins in knowing him; and where but in the true knowledge of God, can you conceive true religion to begin? It goes on in loving him, and all mankind, (for you cannot but imitate whom you love:) It ends in ſerving him; in doing his will; in obeying him whom we know and love.

29. It is every way ſuited to the nature of man; for it begins in a man's knowing himſelf; knowing himſelf to be what he really is, fooliſh, vicious, miſerable. It goes on to point out the remedy for this, to make him truly wiſe, virtuous, and happy; as every thinking mind (perhaps from ſome implicit remembrance of what it originally was) longs to be.

It finiſhes all, by reſtoring the due relations between God and man; by uniting for ever the tender Father, and the grateful, obedient Son; the great Lord of all, and the faithful ſervant, doing not his own will, but the will of him that ſent him.

30. But perhaps by reaſon you mean, the faculty of reaſoning, of inferring one thing from another.

There are many, it is confeſſed, (particularly thoſe who are ſtiled myſtic divines) that utterly decry

decry the use of reason, thus understood, in religion: nay, that condemn all reasoning concerning the things of God, as utterly destructive of true religion.

But we can in no wise agree with this. We find no authority for it in holy writ. So far from it, that we find there both our Lord and his apostles continually reasoning with their opposers. Neither do we know, in all the productions of antient and modern times, such a chain of reasoning or argumentation, so close, so solid, so regularly connected, as the epistle to the *Hebrews*. And the strongest reasoner whom we have ever observed, (excepting only *Jesus* of *Nazareth*) was that *Paul* of *Tarsus*; the same who has left that plain direction for all christians, *In malice*, or wickedness, *be ye children*; *but in understanding*, or reason, *be ye men*.

31. We therefore not only allow, but earnestly exhort all who seek after true religion, to use all the reason which God hath given them, in searching out the things of God. But your *reasoning justly*, not only on this, but on any subject whatsoever, presupposes *true judgments* already formed, whereon to ground your argumentation. Else, you know, you will stumble at every step: because *ex falso non sequitur verum*. It is impossible, if your premisses are false, to infer from them true conclusions.

32. You know likewise, that before it is possible for you to form a *true judgment* of them, it

is abſolutely neceſſary, that you have a *clear apprehenſion* of the things of God, and that your ideas thereof be all *fixed*, *diſtinct*, and *determinate*. And ſeeing our *ideas* are not innate, but muſt all originally come from our *ſenſes*, it is certainly neceſſary that you have *ſenſes* capable of diſcerning objects of this kind. Not thoſe only which are called *natural ſenſes*, which in this reſpect profit nothing, as being altogether incapable of diſcerning objects of a ſpiritual kind; but *ſpiritual ſenſes*, exerciſed to diſcern ſpiritual good and evil. It is neceſſary that you have *the hearing ear*, and the *ſeeing eye*, emphatically ſo called; that you have a new claſs of ſenſes opened in your ſoul, not depending on organs of fleſh and blood, to be *the evidence* of things not ſeen, as your bodily ſenſes are of viſible things; to be the avenues to the inviſible world, to diſcern ſpiritual objects, and to furniſh you with ideas of what the outward *eye hath not ſeen, neither the ear heard*.

33. And till you have theſe *internal ſenſes*, till the eyes of your underſtanding are opened, you can have no *apprehenſion* of divine things, no *idea* of them at all. Nor conſequently, till then, can you either *judge truly*, or *reaſon juſtly* concerning them: ſeeing your reaſon has no ground whereon to ſtand, no materials to work upon.

34. To uſe the trite inſtance. As you cannot *reaſon* concerning colours, if you have no *natural ſight*, becauſe all the *ideas* received by your other

other ſenſes are of a different kind; ſo that neither your *hearing*, nor any *other ſenſe*, can ſupply your want of *ſight*, or furniſh your reaſon in this reſpect with matter to work upon: So you cannot *reaſon* concerning ſpiritual things, if you have no *ſpiritual ſight*; becauſe all your ideas received by your *outward ſenſes* are of a different kind. Yea, far more different from thoſe received by faith or *internal ſenſation*, than the idea of colour from that of ſound. Theſe are only different ſpecies of one genus, namely, ſenſible ideas, received by external ſenſation: whereas the ideas of faith differ *toto genere* from thoſe of *external ſenſation*. So that it is not conceivable, that *external ſenſation* ſhould ſupply the want of *internal ſenſes*; or furniſh your *reaſon* in this reſpect with matter to work upon.

35. What then will your reaſon do here? How will it paſs from things natural to ſpiritual? From the things that are ſeen to thoſe that are not ſeen? From the viſible to the inviſible world? What a gulph is here? By what art will reaſon get over the immenſe chaſm? This cannot be, till the Almighty come in to your ſuccour, and give you that faith you have hitherto deſpiſed. Then upborn as it were on eagle's wings, you ſhall ſoar away into the regions of eternity; and your enlightened reaſon ſhall explore even *the deep things of God*, God himſelf *revealing them to you by his Spirit*.

36. I expected to have received much light on this head, from a treatise lately published, and earnestly recommended to me, I mean, *Christianity not founded on argument.* But on a careful perusal of that piece, notwithstanding my prejudice in its favour, I could not but perceive, that the great design uniformly pursued throughout the work, was to render the whole of the christian institution both odious and contemptible. In order to this, the author gleans up, with great care and diligence, the most plausible of those many objections that have been raised against it by late writers, and proposes them with the utmost strength of which he was capable. To do this with the more effect, he *personates* a christian: he *makes a shew* of defending an avowed doctrine of christianity, namely, the supernatural influence of the Spirit of God; and often, for several sentences together, (indeed in the beginning of almost every paragraph) speaks so *like a christian*, that not a few have received him according to his wish. Mean while with all possible *art* and *show of reason*, and in the most laboured language, he pursues his point throughout, which is to prove, "that christianity is "contrary to reason;" or, "that no man acting "according to the principles of reason, can pos- "sibly be a christian."

37. It is a wonderful proof of the power that smooth words may have even on serious minds, that so many have mistook such a writer as this for

for a friend of chriſtianity: ſince almoſt every page of his tract is filled with groſs falſhood and broad blaſphemy: and theſe ſupported by ſuch *exploded* fallacies, and *common-place* ſophiſtry, that a perſon of two or three years ſtanding in the univerſity, might give them a ſufficient anſwer, and make the author appear as *irrational* and contemptible as he labours to make Chriſt and his apoſtles.

38. I have hitherto ſpoken to thoſe chiefly, who do not receive the chriſtian ſyſtem as of God. I would add a few words to another ſort of men; (though not ſo much with regard to *our* principles or practice, as with regard to *their own:)* to you who *do* receive it, who believe the ſcripture, but yet do not take upon you the character of *religious men.* I am therefore obliged to addreſs myſelf to you likewiſe under the character of *men of reaſon.*

39. I would only aſk, Are you ſuch indeed? Do you anſwer the character under which you appear? If ſo, you are conſiſtent with yourſelves. Your principles and practice agree together.

Let us try whether this is ſo or not. Do you not take the name of God in vain? Do you remember the ſabbath-day, to keep it holy? Do you not ſpeak evil of the ruler of your people? Are you not a drunkard, or a glutton, faring as ſumptuouſly as you can every day? Making a God of your belly? Do you not avenge your-

felf? Are you not a whoremonger or adulterer? Anſwer plainly to your own heart, before God the judge of all.

Why then do you ſay, you believe the ſcripture? If the ſcripture is true, you are loſt. You are in the broad way that leadeth to deſtruction. Your damnation ſlumbereth not. You are heaping up to yourſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God. Doubtleſs, if the ſcripture is true, (and you remain thus) it had been good for you if you had never been born.

40. How is it that you call yourſelves men of reaſon? Is reaſon inconſiſtent with itſelf? You are the fartheſt of all men under the ſun from any pretence to that character. A common ſwearer, a ſabbath-breaker, a whoremonger, a drunkard, who ſays he believes the ſcripture is of God, is a monſter upon earth, the greateſt contradiction to his own, as well as to the reaſon of all mankind. In the name of God, (that worthy name whereby you are *called*, and which you daily cauſe to be blaſphemed) turn either to the right hand or to the left. Either profeſs you are an infidel, or be a chriſtian. Halt no longer thus between two opinions. Either caſt off the bible, or your ſins. And in the mean time, if you have any ſpark of your boaſted reaſon left, do not *count us your enemies* (as I fear you have done hitherto, and as thouſands do wherever we have declared *they who do ſuch things ſhall not inherit eterna-*

eternal life) becauſe we tell you the truth: ſeeing theſe are not our words, but the words of him that ſent us. Yea, though in doing this, we uſe *great plainneſs of ſpeech*, as becomes the miniſtry we have received. *For we are not as many who corrupt* (cauponize, ſoften, and thereby adulterate) *the word of God. But as of ſincerity, but as of God, in the ſight of God, ſpeak we in* Chriſt.

* 41. But, it may be, you are none of theſe. You abſtain from all ſuch things. You have an unſpotted reputation. You are a man of honour, or a woman of virtue. You ſcorn to do an unhandſome thing, and are of an unblameable life and converſation. You are harmleſs, (if I underſtand you right) and uſeleſs from morning to night. You do no hurt,—and no good to any one, no more than a ſtraw floating upon the water. Your life glides ſmoothly on from year to year; and from one ſeaſon to another, having no occaſion to work,

"*You waſte away*
In gentle inactivity the day."

42. I will not now ſhock the eaſineſs of your temper, by talking about a future ſtate. But ſuffer me to aſk you a queſtion about preſent things. Are you now happy?

* I have ſeen a large company of *reaſonable creatures*, called *Indians*, ſitting in a row on the

ſide of a river, looking ſometimes at one another, ſometimes at the ſky, and ſometimes at the bubbles on the water. And ſo they ſat, (unleſs in the time of war) for a great part of the year, from morning to night.

Theſe were doubtleſs much at eaſe. But can you think they were happy?—And how little happier are you than they?

* 43. You eat, and drink, and ſleep, and dreſs, and dance, and ſit down to play. You are carried abroad. You are at the maſquerade, the theatre, the opera-houſe, the park, the levee, the drawing-room. What do you do there? Why, ſometimes you talk; ſometimes you look at one another. And what are you to do tomorrow? The next day? The next week? The next year? You are to eat, and drink, and ſleep, and dance, and dreſs, and play again. And you are to be carried abroad again, that you may again look at one another! And is this all? Alas, how little more happineſs have you in this, than the *Indians* in looking at the ſky or water!

* Ah poor, dull round! I do not wonder that Colonel *M*—— (or any man of reflection) ſhould prefer death itſelf, even in the midſt of his years, to ſuch a life as this! And ſhould frankly declare, "that he choſe to go out of the world, becauſe he found nothing in it worth living for."

44. Yet it is certain there is buſineſs to be done: and many we find in all places (not to ſpeak of the vulgar, the drudges of the earth) who

who are continually employed therein. Are you of that number? Are you engaged in trade, or ſome other reputable employment? I ſuppoſe, profitable too; for you would not ſpend your time, and labour, and thought, for nothing. You are then making your fortune; you are getting money. True: but money is not your ultimate end. The treaſuring up gold and ſilver, for its own ſake, all men own, is as fooliſh and abſurd, as groſly unreaſonable, as the treaſuring up ſpiders, or the wings of butterflies. You conſider this but as a means to ſome farther end. And what is that? Why, the enjoying yourſelf, the being at eaſe, the taking your pleaſure, the living like a gentleman. That is plainly, either the whole, or ſome part of, the happineſs above deſcribed.

* Suppoſing then your end to be actually attained, ſuppoſe you have your wiſh, before you drop into eternity: go and ſit down with *Thleeanowhee* and his companions, on the river ſide.—After you have toiled for fifty years, you are juſt as happy as they.

45. Are you, can you, or any reaſonable man, be *ſatisfied* with this? You are not. It is not poſſible you ſhould. But what elſe can you do? You *would* have ſomething better to employ your time; but you know not where to find it upon earth.

* And indeed it is obvious, that the earth, as it is now conſtituted, even with the help of all

European arts, does not find ſufficient employment, to take up half the waking hours of half its inhabitants.

* What then can you do? How can you employ the time that lies ſo heavy upon your hands? This very thing which you ſeek, declare we unto you. The thing *you* want, is the religion *we* preach. That alone leaves no time upon our hands. It fills up all the blank ſpaces of life. It exactly takes up all the time we have to ſpare, be it more or leſs: ſo that *he that hath much, hath nothing over, and he that has little, has no lack.*

46. Once more. Can you (or any man of reaſon) think, you was made for the life you now lead? You cannot poſſibly think ſo, at leaſt, not till you tread the bible under foot. The oracles of God bear thee witneſs in every page, (and thine own heart agreeth thereto) that thou waſt made in the image of God, an incorruptible picture of the God of glory. And what art thou even in thy preſent ſtate? An everlaſting ſpirit, going to God. For what end then did he create thee, but to dwell with him, above this periſhable world, to know him, to love him, to do his will, to enjoy him for ever and ever! O look more deeply into thyſelf! And into that ſcripture, which thou profeſſeſt to receive as the *word of God*, as *right concerning all things*. There thou wilt find a nobler, happier ſtate deſcribed, than it ever yet entered into thy heart to conceive. But God hath

hath now revealed it to all thoſe who *rejoice evermore*, and *pray without ceaſing*, and *in every thing give thanks*, and *do his will on earth as it is done in heaven*. For this thou waſt made. Hereunto alſo thou art called. O be not diſobedient to the heavenly calling! At leaſt, be not angry with thoſe who would fain bring thee to be a living witneſs of that religion, *whoſe ways are* indeed *ways of pleaſantneſs, and all her paths peace*.

47. Do you ſay in your heart, "I know all this already. I am not barely a man of reaſon. I am a religious man; for I not only avoid evil and do good, but uſe all the means of grace. I am conſtantly at church, and at the ſacrament too. I ſay my prayers every day. I read many good books. I faſt——every *thirtieth of January, and Good-friday*." Do you indeed? Do you do all this! This you may do; you may go thus far, and yet have *no religion* at all; *no ſuch religion* as avails before God: nay, much farther than this, than you have ever gone yet, or ſo much as thought of going. For you may *give all your goods to feed the poor*, yea, *your body to be burned*, and yet very poſſibly, if St. *Paul* be a judge, *have no charity*, no true religion.

48. This religion, which alone is of value before God, is the very thing you want. You want (and in wanting this, you want all) the religion of love. You do not love your neighbour as yourſelf, no more than you love God with all

your heart. Ask your own heart now, if it be not so? 'Tis plain you do not love God. If you did, you would be happy in him. But you know, you are not happy. Your *formal* religion no more makes you happy, than your neighbour's *gay* religion does him. O how much have you suffered for want of plain-dealing! Can you now bear to hear the naked truth? You have *the form of godliness*, but not *the power*. You are a mere whited wall. Before the Lord your God I ask you, are you not? Too sure. For your *inward parts are very wickedness*. You love *the creature more than the Creator*. You are *a lover of pleasure more than a lover of God*. A lover of God! You do not love God at all, no more than you love a stone. You love the world; therefore the love of the Father is not in you.

49. You are on the brink of the pit, ready to be plunged into everlasting perdition. Indeed you have a zeal for God: but not according to knowledge. O how terribly have you been deceived! Posting to hell, and fancying it was heaven. See, at length, that *outward religion* without *inward*, is nothing; is far worse than nothing, being indeed no other than a solemn mockery of God. And *inward religion you have not*. You have not the faith *that worketh by love*. Your *faith* (so called) is no living, saving principle. It is not the apostle's faith, *the substance* (or subsistence) *of things hoped for, the evidence of things not seen*. So far from it, that *this* faith is the

the very thing which you call *enthuſiaſm*. You are not content with being without it, unleſs you blaſpheme it too. You even revile that *life which is hid with* Chriſt *in* God; all ſeeing, taſting, hearing, feeling God. Theſe things are *fooliſhneſs unto* you. No marvel; *for they are ſpiritually diſcerned.*

50. Oh! no longer ſhut your eyes againſt the light. Know you have a name that you live, but are dead. Your ſoul is utterly dead in ſin; dead in pride, in vanity, in ſelf-will, in ſenſuality, in love of the world. You are utterly dead to God. There is no intercourſe between your ſoul and God. *You have neither ſeen him* (by faith, as our Lord witneſſed againſt them of old time) *nor heard his voice at any time.* You have no ſpiritual *ſenſes exerciſed to diſcern ſpiritual good and evil.* You are angry at infidels, and are all the while as mere an infidel before God as they. You have *eyes that ſee not, and ears that hear not.* You have a *callous, unfeeling* heart.

51. Bear with me a little longer: my ſoul is diſtreſt for you. *The God of this world hath blinded your eyes*, and you are *ſeeking death in the error of your life.* Becauſe you do not commit groſs ſin, becauſe you give alms, and go to the church and ſacrament, you imagine that you are ſerving God; yet in very deed you are ſerving the devil. For you are doing ſtill your own will, not the will of God your Saviour. You are pleaſing yourſelf in all you do. Pride, vanity, and ſelf-will, (the genuine fruits of an earthly, ſenſual,

ſual, deviliſh heart) pollute all your words and actions. You are in darkneſs, in the ſhadow of death. Oh! That God would ſay to you in thunder, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.*

52. But bleſſed be God! He hath not yet left himſelf without witneſs!

" *All are not loſt! There be, who faith prefer,*
" *Tho' few, and piety to God!*"

Who know the power of faith, and are no ſtrangers to that inward, vital religion, *the mind that was in* Chriſt, *righteouſneſs, and peace, and joy in the Holy Ghoſt.* Of you who *have taſted the good word of God, and the powers of the world to come*, I would be glad to learn if we have *erred from the faith*, or walked contrary to *the truth as it is in* Jeſus. *Let the righteous ſmite me friendly, and reprove me*; if haply that which is amiſs may be done away, and what is wanting ſupplied, till we all come to the meaſure of the ſtature of the fulneſs of Chriſt.

53. Perhaps the firſt thing that now occurs to your mind, relates to the doctrine which we teach. You have heard, that we ſay, " Men may live without ſin." And have you not heard that the ſcripture ſays the ſame? (We mean without committing ſin.) Does not St. *Paul* ſay plainly, that thoſe who believe, *do not continue in ſin?*——That they cannot *live any longer therein?*

in? Rom. vi. 1, 2. Does not St. *Peter* ſay, *He that hath ſuffered in the fleſh, hath ceaſed from ſin? ——that he no longer ſhould live ——to the deſires of men, but to the will of God,* 1 Pet. iv. 1, 2. And does not St. *John* ſay expreſsly, *He that committeth ſin is of the devil.—For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil. Whoſoever is born of God, doth not commit ſin: for his ſeed remaineth in him, and he cannot commit ſin, becauſe he is born of God,* 1 John iii. 8. &c. And again, *We know that whatſoever is born of God ſinneth not,* ch. v. 18.

54. You ſee then, it is not we that ſay this, but the Lord. Theſe are not our words, but his. And who is he that replieth againſt God? Who is able to make God a liar? Surely he will be juſtified in his ſaying, and clear when he is judged! Can you deny it? Have you not often felt a ſecret check, when you was contradicting this great truth? And how often have you wiſhed for what you was taught to deny? Nay, can you help wiſhing for it at this moment? Do you not now earneſtly deſire, to ceaſe from ſin? To commit it no more? Does not your ſoul pant after this glorious liberty of the ſons of God? And what ſtrong reaſon have you to expect it? Have you not had a foretaſte of it already? Do you not remember the time when God firſt lifted up the light of his countenance upon you? Can it ever

ever be forgotten? The day when the candle of the Lord firſt ſhone upon your head?

" Butter and honey did you eat,
And lifted up on high,
You ſaw the clouds beneath your feet,
And rode upon the ſky.
" Far, far above all earthly things
Triumphantly you rode;
You ſoar'd to heav'n on eagle's wings,
And found, and talk'd with God."

You then had power not to commit ſin. You found the apoſtle's words ſtrictly true, *he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.* But thoſe whom you took to be experienced Chriſtians, telling you, " This was only the time of your eſpouſals; this could not laſt always: you muſt come down from the mount," and the like, ſhook your faith. You looked at men more than God, and ſo became weak, and like another man. Whereas, had you then had any to guide you according to the truth of God, had you then heard the doctrine which now you blame, you had never fallen from your ſtedfaſtneſs: but had found, that in this ſenſe alſo, *the gifts and calling of God are without repentance.*

55. Have you not another objection nearly allied to this, namely, that we preach perfection? True;

True; but what perfection? The term you cannot object to; becauſe it is ſcriptural. All the difficulty is, to fix the meaning of it, according to the word of God. And this we have done again and again, declaring to all the world, that Chriſtian perfection does not imply an exemption, from ignorance, or miſtake, or infirmities, or temptations: but that it does imply, the being ſo crucified with Chriſt, as to be able to teſtify, *I live not, but Chriſt liveth in me*, (Gal. ii. 23.) and *hath purified my heart by faith*, (Acts xv. 9.) It does imply, *the caſting down every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* It does imply, *the being holy, as he that hath called us is holy, in all manner of converſation*, (2 Cor. x. 5. 1. Pet. i. 15.) And, in a word, *the loving the Lord our God with all our heart, and ſerving him with all our ſtrength.*

56. Now, is it poſſible for any who believe the ſcripture, to deny one tittle of this? You cannot. You dare not. You would not for the world. You know it is the pure word of God. And this is the whole of what we preach; this is the height and depth of what we (with St. *Paul*) call perfection: a ſtate of ſoul devoutly to be wiſhed, by all who have taſted of the love of God. O pray for it without ceaſing. It is the one thing you want. Come with boldneſs to the throne of grace, and be aſſured that when you

aſk

aſk this of God, you ſhall have the petition you aſk of him. We know indeed that to man, to the natural man, this is impoſſible. But we know alſo, that as *no word is impoſſible with God*, ſo *all things are poſſible to him that believeth.*

57. For *we are ſaved by faith.* But have you not heard this urged as another objection againſt us, that we preach ſalvation by faith alone! And does not St. *Paul* do the ſame thing? *By grace*, ſaith he, *ye are ſaved through faith.* Can any words be more expreſs? And elſewhere, *Believe in the Lord Jeſus, and thou ſhalt be ſaved*, Acts xvi. 31.

What we mean by this (if it has not been ſufficiently explained already) is, that we are ſaved from our ſins, only by a confidence in the love of God. As ſoon as we *behold what manner of love it is which the Father hath beſtowed upon us, we love him*, (as the apoſtle obſerves) *becauſe he firſt loved us.* And then is that commandment written in our heart, *that he who loveth God love his brother alſo:* from which love of God and man, meekneſs, humbleneſs of mind, and all holy tempers, ſpring. Now theſe are the very eſſence of ſalvation, of Chriſtian ſalvation, ſalvation from ſin. And from theſe, outward ſalvation flows, that is, holineſs of life and converſation. Well, and are not theſe things ſo? If you know in whom you have believed, you need no further witneſſes.

58. But perhaps you doubt, whether that faith

faith whereby we are thus faved, implies fuch a truft and confidence in God as we defcribe. " You cannot think faith implies affurance : an affurance of the love of God to our fouls, of his being now reconciled to us, and having forgiven all our fins." And this we freely confefs, that if number of voices is to decide the queftion, we muft give it up at once; for you have on your fide, not only fome who defire to be Chriftians indeed, but all nominal Chriftians in every place, and the *Romifh* church, one and all. Nay, thefe laft are fo vehement in your defence, that in the famed council of *Trent*, they have decreed, " If any man hold *(fiduicam)* truft, confidence, affurance of pardon to be eflential to faith, let him be accurfed."

59. Thus does that council anathematize the church of *England*. For fhe is convicted hereof, by her own confeffion. The very words in the Homily on Salvation are, " Even the devils believe, that Chrift was born of a virgin; that he wrought all kind of miracles, declaring himfelf very God; that for our fakes he fuffered a moft painful death, to redeem us from death everlafting. Thefe articles of our faith the devils believe ; and fo they believe all that is written in the Old and New Teftament. And yet for all this faith, they be but devils. They remain ftill in their damnable eftate, lacking the very true, Chriftian faith."

" The right and true Chriftian faith is, not only

only to believe the holy ſcriptures, and the articles of our faith, are true; but alſo to have a ſure truſt and confidence, to be ſaved from everlaſting damnation through Chriſt." Or, (as it is expreſt a little after.) " A ſure *truſt and confidence which a man hath in God, that by the merits of Chriſt his ſins are forgiven, and he reconciled to the favour of God.*"

60. Indeed the biſhop of *Rome* ſaith, " If any man hold this, let him be an Anathema Maranatha " But 'tis to be hoped, *Papal* Anathemas do not move *you*. You are a member of the church of *England*. Are you? Then the controverſy is at an end. Then hear the church. Faith is a ſure truſt which a man hath in God, that his ſins are forgiven. Or if you are not, whether you hear our church or no, at leaſt hear the ſcriptures. Hear believing *Job*, declaring his faith, *I know that my Redeemer liveth.* Hear *Thomas*, (when having ſeen, *he believed*) crying out, *My Lord and my God!* Hear St. *Paul* clearly deſcribing the nature of *his faith*, *The life I now live, I live by faith in the Son of God, who loved me, and gave himſelf for me.* Hear (to mention no more) all the believers who were with *Paul*, when he wrote to the *Coloſſians*, bearing witneſs, *We give thanks unto the Father, who* hath delivered *us from the power of darkneſs, and* hath tranſlated *us into the kingdom of his dear Son: in whom* we have *redemption thro' his blood*, even the forgiveneſs of ſins, c. i. ver. 12, 13, 14.

61. But

61. But what need have we of diſtant witneſſes? You have a witneſs in our own breaſt. For am I not ſpeaking to one that loves God? How came you then to love him at firſt? Was it not, becauſe you knew that he loved you? Did you, could you love God at all, 'till you taſted and ſaw that he was gracious? That he was merciful to you a ſinner? What avails then controverſy, or ſtrife of words? Out of thy own mouth! You own, you had no love to God, 'till you was ſenſible of his love to you. And whatever expreſſions any ſinner who loves God uſes, to denote God's love to him, you will always upon examination, find, that, they directly or indirectly imply forgiveneſs. Pardoning love is ſtill at the root of all. He who was offended is now reconciled. The new ſong which God puts in every mouth, is always to that effect, O Lord, *I will praiſe thee: tho' thou waſt angry with me, thine anger is turned away. Behold, God is my ſalvation. I will truſt and not be afraid; for the Lord Jehovah is my ſtrength and my ſong: he is alſo become my ſalvation*, Iſa. xii. 1, 2.

62 A confidence then in a pardoning God, is eſſential to ſaving faith. The forgiveneſs of ſins is one of the firſt of thoſe unſeen things, whereof faith is the evidence. And if you are ſenſible of this, will you quarrel with us concerning an indifferent circumſtance of it? Will you think it an important objection that we aſſert, that this faith is uſually given in a moment? Firſt,

Firſt, let me intreat you to read over that authentic account of God's dealings with men, the Acts of the apoſtles. In this treatiſe you will find, how he wrought from the beginning on thoſe who received remiſſion of ſins by faith. And can you find one of theſe, (except perhaps St. *Paul*) who did not receive it in a moment? But abundance you find of thoſe who did, beſides *Cornelius* and the three thouſand, and to this alſo agrees the experience of thoſe who now receive the heavenly gift. Three or four exceptions only have I found in the courſe of ſeveral years, (perhaps you yourſelf may be added to that number, and one or two more whom you have known.) But all the reſt of thoſe, who from time to time among us have believed in the Lord Jeſus, were in a moment brought from darkneſs to light, and from the power of Satan unto God.

63. And why ſhould it ſeem a thing incredible to you, who have known the power of God unto ſalvation; (whether he hath wrought thus in your ſoul or no; *for there are diverſities of operations, but the ſame Spirit*) that *the dead ſhould hear the voice of the Son of God*, and in that moment live? Thus he uſeth to act, to ſhew that when he willeth, to do is preſent with him. *Let there be light*, ſaid God, *and there was light. He ſpoke the word, and it was done. Thus the heavens and the earth were created, and all the hoſts of them.* And this manner of acting in the preſent caſe, highly

highly suits both his power and love. There is therefore no hindrance on God's part; since *as his majesty is, so is his mercy.* And whatever hindrance there is on the part of man, when God speaketh, it is not. Only *ask* then, O sinner, *and it shall be given thee*, even the faith that brings salvation: and that, without any merit or good work of thine; for *it is not of works, lest any man should boast.* No; it is of grace, of grace alone. For *unto him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.*

64. "But by talking thus you encourage sinners." I do encourage them---to repent: and do not you? Do not you know how many heap sin upon sin, purely for want of such encouragement? Because they think, "they can never be forgiven: there is no place for repentance left?" Does not your heart also bleed for them? What would you think too dear to part with? What would you not do? What would you not suffer, to bring one such sinner to repentance? Could not your love *endure all things* for them? "Yes—if you believed it would do them good; if you had any hope that they would be better." Why do you not believe it would do them good? Why have you not a hope that they will be better? Plainly, because you do not love them enough; because you have not that charity, which not only endureth, but at the same time believeth and hopeth all things.

65. But

65. But that you may ſee the whole ſtrength of this objection, I will ſhew you without any diſguiſe or reſerve, how I encourage the chief of ſinners: my uſual language to them runs thus:

O ye that deny the Lord that bought you, yet hear the word of the Lord. You ſeek reſt, but find none. Even in laughter your heart is in heavineſs. How long ſpend ye your labour for that which is not bread, and your ſtrength for that which ſatisfieth not? You know, your ſoul is not ſatisfied. It is ſtill an aking void. Sometimes you find (in ſpite of your principles) a ſenſe of of guilt, an awakened conſcience. That griſly phantom, religion, (ſo you deſcribe her) will now and then haunt you ſtill. Righteouſneſs looking down from heaven, is indeed to us no unpleaſing ſight. But how does it appear to you?

Horribili ſuper aſpectu mortalibus aſtans?

How often are you in fear of the very things you deny? How often in racking ſuſpenſe? "What if there be an hereafter? A judgment to come? An unhappy eternity?" Do you not ſtart at the thoughts? Can you be content to be always thus? Shall it be ſaid of you alſo,

"Here lies a dicer, long in doubt
If death could kill the ſoul, or not?
Here ends his doubtfulneſs; at laſt
Convinc'd.——But, O the die is caſt!"

Or,

Or, are you already convinced, there is no hereafter? What a poor ſtate then are you in now? Taking a few more dull turns upon earth, and then dropping into nothing! What kind of ſpirit muſt you be of, if you can ſuſtain yourſelf under the thought! Under the expectation of being in a few moments ſwept away by the ſtream of time, and then for ever

" ſwallow'd up, and loſt
In the wide womb of uncreated night!"

But neither indeed are you certain of this; nor of any thing elſe. " It may be ſo; it may not. A vaſt ſcene is behind. But clouds and darkneſs reſt upon it." All is doubt and uncertainty. You are continually toſſed to and fro, and have no firm ground for the ſole of your foot. O let not the poor wiſdom of man any longer exalt itſelf againſt the wiſdom of God. You have fled from him long enough: at length ſuffer your eyes to be opened by him that made them. You want reſt to your ſoul. Aſk it of him, who giveth to all men liberally, and upbraideth not! You are now a mere riddle to yourſelf, and your condition full of darkneſs and perplexity. You are one among many reſtleſs inhabitants of a miſerable, diſordered world, *walking in a vain ſhadow, and diſquieting yourſelf in vain.* But the light of God will ſpeedily diſperſe the anxiety of your vain conjectures. By adding heaven to earth,

and eternity to time; it will open such a glorious view of things, as will lead you, even in the present world, to a peace which passeth all understanding.

66. O ye gross, vile, scandalous sinners, hear ye the word of the Lord. *Turn ye, turn ye from your evil ways; so iniquity shall not be your ruin. As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he should turn and live.* O make haste; delay not the time. *Come, and let us reason together. Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool.*——*Who is this that cometh from* Edom, *with dyed garments, red in his apparel?* It is he on whom the Lord *hath laid the iniquities of us all!* Behold, behold the Lamb of God, that taketh away thy sins! See the only begotten Son of the Father, *full of grace and truth!* He loveth *thee.* He gave himself for *thee.* Now, his bowels of compassion yearn over thee! O believe in the Lord Jesus, and *thou* shalt be saved! *Go in peace, sin no more!*

67. Now cannot *you* join in all this? Is it not the very language of your heart? O when will you take knowledge, that *our* whole concern, our constant labour is, to bring all the world to the religion which you feel, to solid, inward, vital religion! What *power* is it then that keeps us asunder? *Is thine heart right, as my heart is with thy heart? If it be, give me thy hand. Come with*

with me and see, and rejoice in *my zeal for the Lord*. No difference between us (if thou art a child of God) can be so considerable as our agreement is. If we differ in smaller things, we agree in that which is greatest of all. How is it possible then that *you* should be induced, to think or speak evil of us? How could it ever come into your mind, to oppose us, or weaken our hands? How long shall we complain of the wounds which we receive in the house of our friends? Surely the children of this world are still *wiser in their generation than the children of light*. Satan is not divided against himself: Why are they who are on the Lord's side against us? How is it that *wisdom is* not *justified of her* own *children?*

68. Is it, because you have heard, "That we only make religion a cloak for covetousness? And because you have heard abundance of particulars alleged in support of that general charge?" 'Tis probable, you may also have heard, "How much we have *gained* by preaching already:" and, to crown all, "That we are only papists in disguise, who are undermining and destroying the church?"

69. "You have heard this." Well: and can you believe it? Have you then never heard the fifth chapter of St. *Matthew?* I would to God you could believe it. What is written there? How readest thou? *Blessed are ye when men shall revile you, and persecute you, and say all manner of*

evil againſt you falſely for my name's ſake. Rejoice and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets that were before you: namely, by *reviling* them, and *ſaying all manner of evil* of them *falſely*. Do not you know, that this (as well as all other ſcriptures) muſt needs be fulfilled? If ſo, take knowledge, that this day alſo it is fulfilled in your ears. For our Lord's ſake, and for the ſake of his goſpel which we preach, *men do revile us and perſecute us, and* (bleſſed be God, who giveth us to rejoice therein) *ſay all manner of evil of us falſely*. And how can it be otherwiſe? *The diſciple is not above his maſter. It is enough for the diſciple, that he be as his maſter, and the ſervant as his Lord. If they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?*

70. This only we confeſs, that "we preach *inward* ſalvation, *now* attainable by faith." And *for preaching this*, (for *no other crime* was *then* ſo much as pretended) we were forbid to preach any more in thoſe churches, where, till then, we were gladly received. This is a notorious fact. Being thus hindered from preaching in the places we ſhould firſt have choſen, we now declare the *grace of God which bringeth ſalvation, in all places of his dominion:* as well knowing, that God dwelleth not only in temples made with hands. This is the real, and it is the only real ground of complaint againſt us. And this

we

we avow before all mankind, we do preach this salvation by faith. And not being suffered to preach it in the usual places, we declare it where-ever a door is opened, either *on a mountain*, or *a plain*, or *by a river side*, (for all which we conceive we have sufficient precedent) or in prison, or, as it were, *in the house of Justus*, or *the school of one Tyrannus*. Nor dare we refrain. *A dispensation of the gospel is committed to me*; *and woe is me, if I preach not the gospel.*

71. Here we allow the fact, but deny the guilt. But in every other point alleged, we deny the fact, and call upon the world to prove it, if they can. More especially we call upon those who for many years saw our manner of life at *Oxford*. These well know, that *after the straitest sect of our religion, we lived Pharisees:* and that the grand objection to us for all those years, was the being *righteous overmuch:* the reading, fasting, praying, denying ourselves; the going to church, to the Lord's table; the relieving the poor, visiting those that were sick and in prison; instructing the ignorant, and labouring to reclaim the wicked, — more than was necessary for salvation. These were our open, flagrant crimes, from the year 1729 to the year 1737; touching which our Lord shall judge in that day.

72. But waving the things that are past: which of you now convinceth us of sin? Which of you (I here more especially appeal to my brethren,

the clergy) can perſonally convict us of any ungodlineſs or unholineſs of converſation? Ye know in your own hearts, (all that are candid men, all that are not utterly blinded with prejudice) that we *labour to have a conſcience void of offence both toward God and toward man.* Brethren, I would to God that in this ye were even as we. But indeed (with grief I ſpeak it) ye are not. There are among yourſelves ungodly and unholy men; openly, undeniably ſuch: drunkards, gluttons, returners of evil for evil, liars, ſwearers, prophaners of the day of the Lord. Proof hereof is not wanting, if ye require it. Where then is your zeal againſt theſe? A clergyman, ſo drunk he can ſcarce ſtand or ſpeak, may, in the preſence of a thouſand people *, ſet upon another clergyman of the ſame church, both with abuſive words and open violence. And what follows? Why, the one is ſtill allowed to diſpenſe the ſacred ſigns of the body and blood of Chriſt. But the other is not allowed to receive them.——Becauſe he is a field preacher.

73. O ye pillars and fathers of the church, are theſe things well-pleaſing to him, who hath made you overſeers over that flock which he hath purchaſed with his own blood? O that ye would ſuffer me to boaſt myſelf a little! Is there not a cauſe? Have ye not compelled me? Which of your clergy are more unſpotted in their lives, which

* At *Epworth*, in *Lincolnſhire*.

which more unwearied in their labours, than thoſe whoſe *names ye caſt out as evil*, whom ye count *as the filth and off-ſcouring of the world?* Which of them is more zealous *to ſpend and be ſpent*, for the loſt ſheep of the houſe of *Iſrael?* Or, who among them is more ready to *be offered up for their flock upon the ſacrifice and ſervice of their faith?*

74. Will ye ſay, (as the hiſtorian of *Catiline*) *Si fic pro patria!* If this were done in defence of the church, and not in order to undermine and deſtroy it! That is the very propoſition I undertake to prove, That "we are now defending the church, even the church of *England*, in oppoſition to all thoſe who either ſecretly undermine, or more openly attempt to deſtroy it."

75. That we are *Papiſts*, (we, who are daily and hourly preaching that very doctrine which is ſo ſolemnly anathematized by the whole church of *Rome*) is ſuch a charge, that I dare not waſte my time in induſtriouſly confuting it. Let any man of common ſenſe only look on the title pages of the ſermons we have lately preached at *Oxford*, and he will need nothing more to ſhew him the weight of this ſenſeleſs, ſhameleſs accuſation;—unleſs he can ſuppoſe the governors both of *Chriſt-Church* and *Lincoln College*, nay, and all the univerſity, to be *Papiſts* too.

76. You yourſelf can eaſily acquit us of this; but not of the other part of the charge. You ſtill

think we are ſecretly undermining, if not openly deſtroying the church.

What do you mean by the church? A viſible church (as our article defines it) is, *A company of faithful (or believing) people: cœtus credentium.* This is the eſſence of a church: and the properties thereof are, (as they are deſcribed in the words that follow) *Among whom the pure word of God is preached, and the ſacraments duly adminiſtered.* Now then (according to this authentic account) what is *The church of England?* What is it indeed, but the *faithful people*, the *true believers in England?* It is true, if theſe are ſcattered abroad, they come under another conſideration. But when they are viſibly joined, by aſſembling together to hear the pure word of God preached, and to eat of one bread, and drink of one cup, they are then properly the viſible church of *England.*

77. It were well if this were a little more conſidered by thoſe, who ſo vehemently cry out, *The church! the church!* (as thoſe of old, *The temple of the Lord! the temple of the Lord!*) not knowing what they ſpeak, nor whereof they affirm. A provincial or national church, according to our article, is, the true believers of that province or nation. If theſe are diſperſed up and down, they are only a part of the inviſible church of Chriſt. But if they are viſibly joined by aſſembling together to hear his word and partake of his ſupper, they are then a viſible church, ſuch

ſuch as the church of *England*, *France*, or any other.

78. This being premiſed, I aſk, How do we undermine or deſtroy the church? The provincial, viſible church of *England?* The article mentions three things as eſſential to a viſible church: 1ſt, Living faith, without which indeed there can be no church at all, neither viſible nor inviſible: 2dly, Preaching (and conſequently hearing) the pure word of God, elſe that faith would languiſh and die: and, 3dly, A due adminiſtration of the ſacraments, the ordinary means whereby God increaſeth faith. Now come cloſe to the queſtion: in which of theſe points do we undermine or deſtroy the church?

Do we ſhut the door of faith? Do we leſſen the number of believing people in *England?* Only remember what faith is, according to our homilies, (viz. "A ſure truſt and confidence in God, that through the merits of Chriſt my ſins are forgiven, and I reconciled to the favour of God,") And we appeal to all mankind, do we deſtroy this faith, which is the life and ſoul of the church? Is there, in fact, leſs of this faith in *England*, than there was before we went forth! I think, this is an aſſertion, which the father of lies himſelf will ſcarce dare to utter or maintain.

With regard then to this firſt point, it is undeniable, we neither undermine nor deſtroy the church. The ſecond thing is, the preaching the pure word of God. And do we hinder this?

Do we hinder any minister from preaching the pure word of God? If any preach not at all, or not the pure word of God, is the hindrance in us or in themselves? Or, do we lessen the number of those that hear the pure word of God? Are then the hearers thereof (whether read or preached) *fewer* than they were in times past? Are the usual places of public worship *less frequented* by means of our preaching? Wheresoever our lot has been cast for any time, are the churches *emptier* than they were before? Surely, none that has any regard left either for truth or modesty, will say, that *in this point* we are enemies to, or destroyers of, the church.

The third thing requisite (if not to the *being*, at least) to the *well being* of a church, is the due administration of the sacraments, particularly that of the Lord's supper. And are we, in *this* respect, underminers or destroyers of the church? Do we either by our example or advice, draw men away from the Lord's table? Where we have labour'd most, are there the fewest communicants? How does the fact stand in *London*, *Bristol*, *Newcastle?* O that you would no longer shut your eyes against the broad light which encompasses you on every side!

79. I believe you are sensible by this time, not only how weak this objection is, but likewise how easy it would be, terribly to retort every branch of it upon most of those that make it: whether we speak of *true* living faith, of preach-

preaching the *pure* word of God, or of the due adminiſtration of the ſacraments, both of baptiſm and the Lord's ſupper. But I ſpare you. It ſufficeth that our God knoweth, and will make manifeſt in that day, whether it be by reaſon of *us* or *you*, that *men abhor the offering of the* Lord.

8o. Others object, "That we do not obſerve *the laws of the church*, and thereby undermine it." What laws? The rubricks or canons? In every pariſh where I have been curate yet, I have obſerved the rubricks with a ſcrupulous exactneſs, not for wrath, but for conſcience ſake. And this, ſo far as belongs to an unbeneficed miniſter, or to a private member of the church, I do now. I will juſt mention a few of them, and leave you to conſider, which of us has obſerved, or does obſerve them moſt.

1. Days of faſting or abſtinence to be obſerv'd:
   The forty days of Lent,
   The Ember days at the four ſeaſons,
   The three Rogation days,
   All Fridays in the year, except *Chriſtmas*-day.

2. "So many as intend to be partakers of the holy communion, ſhall ſignify their names to the curate, at leaſt ſome time the day before:

And if any of theſe be an open and notorious evil liver,——the curate ſhall advertiſe him, that in any wiſe he preſume not to come to the Lord's table, until he hath openly declared himſelf to have truly repented.

3. "Then

3. " Then (after the *Nicene* creed) the curate ſhall declare unto the people, what holidays, or *faſting-days*, are in the week following to be obſerved.

4. " The miniſter ſhall firſt receive the communion in both kinds himſelf, and *then proceed to deliver the ſame to the biſhops, prieſts, and deacons, in like manner*, if any be preſent, and *after that*, to the people.

5. " In cathedral and collegiate churches, and colleges, where there are many prieſts and deacons, they ſhall *all receive the communion with the prieſt, every Sunday at the leaſt.*

6. " The children to be baptized muſt be ready at the font, *immediately after the laſt leſſon.*

7. " The curates of every pariſh ſhall warn the people, that without great neceſſity, they procure not their children to be baptized *at home in their houſes.*

8. " The curate of every pariſh ſhall diligently *upon Sundays and Holydays, after the ſecond leſſon at* evening prayer, *openly in the church*, inſtruct and examine ſo many children as he ſhall think convenient, in ſome part of the catechiſm.

9. " Whenſoever the biſhop ſhall give notice for children to be brought unto him for their confirmation, the curate of every pariſh, ſhall either bring or *ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons* within his pariſh, as he ſhall think fit to be preſented to the biſhop."

81. Now

81. Now the queſtion is not, whether theſe rubrics ought to be obſerved, (you take this for granted in making the objection) but whether in fact they have been obſerved by you, or me, moſt? Many can witneſs, I have obſerved them punctually, yea, ſometimes at the hazard of my life: and as many, I fear, that you, have not obſerved them at all, and that ſeveral of them you never pretended to obſerve. And is it *you* that are accuſing *me*, for not obſerving the rubrics of the church? What grimace is this! *O tell it not in* Gath! *Publiſh not in the ſtreets of* Aſkelon!

82. With regard to the canons, I would in the firſt place deſire you to conſider, two or three plain queſtions.

1*ſt.* Have you ever read them over?

2*dly.* How can theſe be called, "The canons of the church of *England?*" Seeing they were never legally eſtabliſhed by the church? Never regularly confirmed in any full convocation?

3*dly.* By what right am I required to obſerve ſuch canons as were never legally eſtabliſhed?

And then I will join iſſue with you on one queſtion more, *viz.* Whether you or I *have obſerved* them moſt?

To inſtance only in a few.

Can. 29. No perſon ſhall be admitted godfather or godmother to any child,—before the ſaid perſon hath received the holy communion.

Can. 59. Every parſon, vicar, or curate, upon

upon *every* Sunday *and Holiday, before evening prayer, ſhall, for half an hour, or more,* examine and inſtruct the youth and ignorant perſons of his pariſh.

Can. 64. Every parſon, vicar, or curate, ſhall declare to the people every Sunday, whether there be any holidays or *faſting-days* the week following.

Can. 68. No miniſter ſhall *refuſe* or *delay* to chriſten any child that is brought to the church to him upon Sundays or holidays to be chriſtened, or bury any corps that is brought to the church or church-yard.

(*N. B.* Inability to pay fees does not alter the caſe.)

Can. 75. No eccleſiaſtical perſons ſhall ſpend their time idly, by day or by night, playing at *dice, cards,* or *tables.*

Now let the clergyman who has obſerved only theſe five canons for one year laſt paſt, and who has read over all the canons in his congregation; (as the king's ratification ſtraitly enjoins him to do once every year) let him, I ſay, caſt the firſt ſtone at us, for *not obſerving the canons* (ſo called) *of the church of* England.

83. " However we cannot be (it is ſaid) friends to the church, becauſe we do not *obey the governors of it,* and *ſubmit ourſelves* (as at our ordination we promiſed to do) *to all their godly admonitions*

admonitions and injunctions."† I answer, in every individual point of an indifferent nature, We do and will (by the grace of God) obey the governors of the church. But the *testifying* the *gospel of the grace of* God, is not a point of an indifferent nature. *The ministry which we have received of the* Lord Jesus, we are at all hazards to fulfil. It is *the burthen of the* Lord which is laid upon us here; and we are *to obey God rather than man.* Nor yet do we in any ways violate the promise which each of us made, when it was said unto him, "Take thou authority to preach the word of God, in the name of the Father, and of the Son, and of the Holy Ghost." We then promised to *submit* (mark the words) *to the* godly *admonitions and injunctions of our ordinary.* But we did not, could not promise to obey *such* injunctions, as we know *are contrary to the word of* God.

84. "But why then (say some) do you leave the church?" *Leave the church!* What can you mean? Do we leave so much as the *church walls?* Your own eyes tell you, we do not. Do we leave the *ordinances of the church?* You daily see and

† *The author of a tract just published at* Newcastle, (*entitled.* The notions of the Methodists fully disproved, *in a letter to the Rev. Mr.* John Wesley) *much insists upon this objection. I have read, and believe it quite needless to take any further notice of this performance: the writer being so utterly unacquainted with the merits of the cause; and shewing himself so perfectly a stranger, both to my life, preaching, and writing; and to the word of God, and to the articles and homilies of the church of England.*

and know the contrary. Do we leave the *fundamental doctrine of the church*, namely, Salvation by faith? It is our conſtant theme, in public, in private, in writing, in converſation. Do we leave the *practice of the church*, the ſtandard whereof are the ten commandments? Which are ſo eſſentially in-wrought in her conſtitution, (as little as you may apprehend it) that whoſoever breaks one of the leaſt of theſe, is no member of the church of *England*. I believe you do not care to put the cauſe on this iſſue. Neither do you mean this, by *leaving the church*. In truth, I cannot conceive what you mean. I doubt you cannot conceive yourſelf. You have retailed a ſentence from ſomebody elſe, which you no more underſtand than he. And no marvel; for it is a true obſervation,

"Nonſenſe is never to be underſtood."

85. Nearly related to this is that other objection, that we *divide the church*. Remember the church is, *The faithful people*, or true believers. Now how do we *divide theſe?* "Why, by our ſocieties." Very good. Now the caſe is plain. "We divide them (you ſay) by uniting them together." Truly, a very uncommon way of dividing. "O, but we divide thoſe who are thus united with each other, from the reſt of the church." By no means. Many of them were before *joined to all their brethren* of the church of

England

England (and many were not, until they knew us) by *aſſembling themſelves together*, to hear the word of God, and to eat of one bread, and drink of one cup. And do they now *forſake that aſſembling* themſelves together? You cannot, you dare not ſay it. You know they are more diligent therein than ever; it being one of the fixed rules of our ſocieties, "That every member attend the ordinances of God." i. e. *do not divide from the church.* And if any member of the church does thus divide from or leave it, he hath no more place among us.

86. I have conſidered this objection the more at large, becauſe it is of moſt weight with ſincere minds. And to all theſe, if they have fairly and impartially weighed the anſwer as well as the objection, I believe it clearly appears, that we are neither *undermining* nor *deſtroying*, neither *dividing* nor *leaving* the church. So far from it, that we have great heavineſs, on her account, yea, continual ſorrow in our hearts. And our prayer to God is, that he would repair the breaches of Sion, and build the walls of Jeruſalem, that this our deſolate church may flouriſh again, and be the praiſe of the whole earth.

87. But perhaps you have heard, that "we in truth regard no church at all: that gain is the true ſpring of all our actions: that I, in particular, am well paid for my work, having thirteen hundred pounds a year (as a reverend author accurately computes it) at the *Foundery* alone, over

over and above what I receive from *Briſtol*, *Kingſwood*, *Newcaſtle*, and other places: and that whoever ſurvives me, will ſee I have made good uſe of my time; for I ſhall not die a beggar."

88. I freely own, this is one of the beſt deviſed objections, which has ever yet been made; becauſe it not only puts us upon proving a negative, (which is ſeldom an eaſy taſk) but alſo one of ſuch a kind as ſcarce admits of any demonſtrative proof at all. But for ſuch proof as the nature of the thing allows, I appeal to my manner of life which hath been from the beginning. Ye who have ſeen it (and not with a friendly eye) for theſe twelve or fourteen years laſt paſt, or for any part of that time, Have ye ever ſeen any thing like the love of gain therein? Did I not continually remember the words of the Lord Jeſus, "*It is more bleſſed to give than to receive?*" Ye of *Oxford*, Do ye not know theſe things are ſo? What gain did I ſeek among you? Of whom did I take any thing? From whom did I covet ſilver, or gold, or apparel? To whom did I deny any thing which I had, even to the hour that I departed from you?—Ye of *Epworth* and *Wroote*, among whom I miniſtered for (nearly) the ſpace of three years, what gain did I ſeek among you? Or of whom did I take or covet any thing?—Ye of *Savannah* and *Frederica*, among whom God afterwards proved me, and ſhewed me what was in my heart, what gain did I ſeek among you?

Of

Of whom did I take any thing? Or whose food or apparel did I covet (for silver or gold had ye none, no more than I myself for many months) even when I was in hunger and nakedness? Ye yourselves, and the God and Father of our Lord Jesus Christ, know that I lie not.

89. "But (it is said) things are fairly altered now. Now I can't complain of wanting any thing; having the yearly income of a bishop in *London*, over and above what I gain at other places." At what other places, my friend? Inform yourself a little better, and you will find, that both at *Newcastle*, *Bristol*, and *Kingswood*, and all other places, where any collection is made) the money collected is both received and expended by the stewards of those several societies, and never comes into my hands at all, neither first nor last. And you, or any who desire it, shall read over the accounts kept by any of those stewards, and see with your own eyes, that by all these societies I gain just as much as you do.

90. The case in *London* stands thus. In *November* 1739, two gentlemen, then unknown to me (Mr. *Ball* and Mr. *Watkins*) came and desired me once and again, to preach in a place called the *Foundery* near *Moorfields*. With much reluctance I at length complied. I was soon after pressed to take that place into my own hands. Those who were most earnest therein, lent me the purchase-money, which was 115l. Mr. *Watkins* and Mr. *Ball* then delivered me the

names

names of ſeveral ſubſcribers, who offered to pay, ſome four, or ſix, ſome ten ſhillings a year towards the repayment of the purchaſe-money, and the putting the buildings into repair. This amounted one year to near 200l. the ſecond to about 140, and ſo to the laſt.

91. The united ſociety began a little after, whoſe weekly contribution (for the poor) is received, and expended by the ſtewards, and comes not into my hands at all. But there is alſo a quarterly ſubſcription of many of the ſociety, which is nearly equal to that above mentioned.

92. The uſes to which theſe ſubſcriptions have been hitherto applied, are, 1ſt, the payment of that 115l. 2dly. The repairing (I might almoſt ſay rebuilding) that vaſt, uncouth heap of ruins at the *Foundery*; 3dly. The building galleries both for men and women; 4thly. The enlarging the ſociety room to near thrice its firſt bigneſs. All taxes and occaſional expences are likewiſe defrayed out of this fund. And it has been hitherto ſo far from yielding any overplus, that it has never ſufficed for theſe purpoſes. So far from it, that I am ſtill in debt, on theſe accounts, near 300l. So much have I hitherto gained by preaching the goſpel! Beſides a debt of 150l. ſtill remaining on account of the ſchool built at *Briſtol*; and another of above 200l. on account of that now building at *Newcaſtle*. I deſire any reaſonable man would now ſit down and lay theſe things together, and let him ſee, whether, allowing

ing me a grain of common ſenſe, (if not of common honeſty) he can poſſibly conceive, that a view of *gain* would induce me to act in this manner.

93. You can never reconcile it with any degree of common ſenſe, that a man who wants nothing, who has already all the neceſſaries, all the conveniencies, nay, and many of the ſuperfluities of life, and theſe not only independent on any one, but leſs liable to contingencies than even a gentleman's freehold eſtate, that ſuch an one ſhould calmly and deliberately throw up his eaſe, moſt of his friends, his reputation, and that way of life, which of all others is moſt agreeable both to his nature, temper, and education: that he ſhould toil day and night, ſpend all his time and ſtrength, knowingly deſtroy a firm conſtitution, and haſten into weakneſs, pain, diſeaſes, death,—to gain a debt of ſix or ſeven hundred pounds.

94. But ſuppoſe the ballance on the other ſide, let me aſk you one plain queſtion. For what gain (ſetting conſcience aſide) will you be obliged to act thus? To live exactly as I do? For what price will you preach (and that with all your might, not in an *eaſy*, *indolent*, *faſhionable* way) eighteen or nineteen times every week? And this throughout the year? What ſhall I give you, to travel ſeven or eight hundred miles, in all weathers, every two or three months? For what ſalary will you abſtain from all other diverſions, than

than the doing good, and the praiſing God? I am miſtaken if you would not prefer ſtrangling to ſuch a life, even with thouſands of gold and ſilver.

95. And what is the comfort you have found out for me in theſe circumſtances? Why, that "I ſhall not die a beggar." So now I am ſuppoſed to be heaping up riches,—"that I may leave them behind me." Leave them behind me! For whom? My wife and children? Who are they? They are yet unborn. Unleſs thou meaneſt the children of faith whom God hath given me. But my heavenly Father feedeth them. Indeed if I lay up riches at all, it muſt be *to leave behind me:* (ſeeing my fellowſhip is a proviſion for life.) But I cannot underſtand this. What comfort would it be to my ſoul, now launched into eternity, that I had *left behind me* gold as the duſt, and ſilver as the ſand of the ſea? Will it follow me over the great gulph? Or can I go back to it? Thou that lifteſt up thy eyes in hell, what do thy riches profit thee now? Will all thou once hadſt under the ſun, gain thee a drop of water to cool thy tongue? O the comfort of riches left *behind* to one who is tormented in that flame!—You put me in mind of thoſe celebrated lines (which I once exceedingly admired) addreſſed by way of conſolation to the ſoul of a poor ſelf-murderer:

"Yet ſhall thy grave with riſing flowers be dreſt,
And the green turf lie light upon thy breaſt!
Here ſhall the year its earlieſt beauties ſhew:

Here

Here the firſt roſes of the ſpring ſhall blow:
While angels with their ſilver wings o'er ſhade
The place now ſacred by thy relics made."

96. I will now ſimply tell you my ſenſe of theſe matters, whether you will hear, or whether you will forbear. Food and raiment I have; ſuch food as I chuſe to eat, and ſuch raiment as I chuſe to put on. I have a place where to lay my head. I have what is needful for life and godlineſs. And I apprehend this is all the world can afford. The kings of the earth can give me no more. For as to gold and ſilver I count it dung and droſs; I trample it under my feet. I (yet not I, but by the grace of God that is in me) eſteem it juſt as the mire in the ſtreets. I deſire it not: I ſeek it not; I only fear leſt any of it ſhould cleave to me and I ſhould not be able to ſhake it off, before my ſpirit returns to God. It muſt indeed paſs through my hands; but I will take care (God being my helper) that the mammon of unrighteouſneſs ſhall only paſs through; it ſhall not reſt there. None of the accurſed thing ſhall be found in my tents, when the Lord calleth me hence. And hear ye this, all you who have diſcovered the treaſures which I am to leave behind me. If I leave behind me ten pounds (above my debts, and my books; or what may happen to be due on account of them) you and all mankind bear witneſs againſt me, "that I lived and died a thief and a robber."

97. Before I conclude, I cannot but intreat you

you who know God, to review the whole matter from the foundation. Call to mind what the ſtate of religion was in our nation a few years ſince. In whom did you find the *holy tempers* that were in Chriſt? Bowels of mercies, lowlineſs, meekneſs, gentleneſs, contempt of the world, patience, temperance, long-ſuffering? A burning love to God, rejoicing evermore and in every thing giving thanks; and a tender love to all mankind, covering, believing, hoping, enduring all things? Perhaps you did not know one ſuch man in the world. But how many, that had *all unholy tempers?* What vanity and pride, what ſtubbornneſs and ſelf-will, what anger, fretfulneſs, diſcontent, what ſuſpicion and reſentment, what inordinate affections, what irregular paſſions, what fooliſh and hurtful deſires might you find, in thoſe who were called the *beſt* of men? In thoſe who made the ſtricteſt profeſſion of religion? And how few did you know who went ſo far as the *profeſſion* of religion, who had even the *form of godlineſs?* Did you not frequently bewail, wherever your lot was caſt, the general want even of *outward religion?* How few were ſeen at the public worſhip of God? How much fewer at the Lord's table? And was even this little flock zealous of good works, careful as they had time, to do good to all men? On the other hand, did you not with grief obſerve, *outward irreligion* in every place? Where could you be for one week, without being an eye or an ear-witneſs, of curſing, ſwearing

ing, or prophaneneſs, of ſabbath-breaking or drunkenneſs, of quarrelling or brawling, of revenge or obſcenity? Were theſe things done in a corner? Did not groſs iniquity of all kinds overſpread our land as a flood? Yea, and daily increaſe, in ſpite of all the oppoſition which the children of God did or could make againſt it.

98. If you had been then told, that the jealous God would ſoon ariſe and maintain his own cauſe; that he would pour down his Spirit from on high, and renew the face of the earth; that he would ſhed abroad his love in the hearts of the outeaſts of men, producing all holy and heavenly tempers, expelling anger, and pride, and evil deſire, and all unholy and earthly tempers; cauſing outward religion, the work of faith, the patience of hope, the labour of love, to flouriſh and abound; and wherever it ſpread, aboliſhing outward-irreligion, deſtroying all the works of the devil: if you had been told, that this living knowledge of the Lord would in a ſhort ſpace of time overſpread our land; yea, and daily increaſe, in ſpite of all the oppoſition which the devil and his children did or could make againſt it: Would you not have vehemently deſired to ſee that day, that you might bleſs God and rejoice therein?

99. Behold the day of the Lord is come. He is again viſiting and redeeming his people. Having eyes, ſee ye not? Having ears, do ye not hear? Neither underſtand with your hearts? At

this hour the Lord is rolling away our reproach. Already his ſtandard is ſet up. His ſpirit is poured forth on the outcaſts of men, and his love ſhed abroad in their hearts. Love of all mankind, meekneſs, gentleneſs, humbleneſs of mind, holy and heavenly affections, do take place of hate, anger, pride, revenge, and vain affections. Hence wherever the power of the Lord ſpreads, ſprings outward religion in all its forms. The houſes of God are filled; the table of the Lord is thronged on every ſide. And thoſe who thus ſhew their love of God, ſhew they love their neighbour alſo, by being careful to maintain good works, by doing all manner of good, as they have time, to all men. They are likewiſe careful to abſtain from all evil. Curſing, ſabbath-breaking, drunkenneſs, with all other (however faſhionable) works of the devil, are not once named among them. All this is plain demonſtrable fact. For this alſo is not done in a corner. Now, do you acknowledge the day of your viſitation? Do you bleſs God and rejoice therein?

100. What hinders? Is it this, that men ſay all manner of evil of thoſe whom God is pleaſed to uſe as inſtruments in his work? O ye fools, did ye ſuppoſe the devil was dead? Or that he would not fight for his kingdom? And what weapons ſhall he fight with, if not with lies? Is he not a liar, and the father of it? Suffer ye then thus

thus far. Let the devil and his children say all manner of evil of us. And let them go on deceiving each other, and being deceived. But ye need not be deceived also.——Or if you are, if you will believe all they say: be it so, that we are weak, silly, wicked men; without sense, without learning, without even a desire or design of doing good: yet I insist upon the fact. Christ is preached and sinners are converted to God. This none but a madman can deny. We are ready to prove it by a cloud of witnesses. Neither therefore can the inference be denied, that God is now visiting his people. O that all men may know in this their day, the things that make for their peace!

101. Upon the whole, to men of the world I would still recommend the known advice of *Gamaliel*: *Refrain from these men, and let them alone; for if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* But unto you whom God hath chosen out of the world, I say ye are our brethren, and of our father's house, it behoveth you, in whatsoever manner ye are able, *to strengthen our hands in God.* And this ye are all able to do; to wish us good luck in the name of the Lord, and, to pray continually, that none of *these things may move us*, and that *we may not count our lives dear unto ourselves, so that we may finish our course*

with joy, and the miniſtry which we have received of the Lord Jeſus!

Written in the year 1744.

Primitive Chriſtianity.

1 HAPPY the ſouls who firſt believ'd,
To Jeſus, and each other cleav'd,
Join'd by the unction from above,
In myſtic fellowſhip of love.

2 Meek, ſimple followers of the Lamb,
They liv'd, and ſpake, and thought the ſame,
Brake the commemorative bread,
And drank the Spirit of their head.

3 On God they caſt their every care,
Wreſtling with God in mighty prayer,
They claim'd the grace, thro' Jeſus given:
By prayer, they ſhut, and open'd heaven.

4 To Jeſus they perform'd their vows,
A little church in every houſe;
They joyfully conſpir'd to raiſe
Their ceaſeleſs ſacrifice of praiſe.

5. Pro-

5 Propriety was there unknown,
None call'd what he poſſeſs'd his own;
Where all the common bleſſings ſhare,
No ſelfiſh happineſs was there.

6 With grace abundantly endu'd,
A pure, believing multitude;
They all were of one heart and ſoul,
And only love inſpir'd the whole.

7 O what an age of golden days!
O what a choice, peculiar race!
Waſh'd in the Lamb's all-cleanſing blood,
Anointed kings, and prieſts to God.

8 Where ſhall I wander now to find
The ſucceſſors they left behind?
The faithful, whom I ſeek in vain,
Are miniſh'd from the ſons of men.

9 Ye different ſects, who all declare,
Lo! here is Chriſt, or Chriſt is there!
Your ſtronger proofs divinely give,
And ſhew me where the Chriſtians live.

10 Your claim, alas! ye cannot prove,
Ye want the genuine mark of love:
Thou only, Lord, thine own canſt ſhew,
For ſure thou haſt a church below.

11 The gates of hell cannot prevail,
The church on earth can never fail:
Ah! join me to thy ſecret ones,
Ah! gather all thy living ſtones.

12 Scatter'd o'er all the earth they lie,
'Till Thou collect them with thine eye,
Draw by the muſic of thy name,
And charm into a beauteous frame.

13 For this the pleading Spirit groans,
And cries in all thy baniſh'd ones:
Greateſt of gifts, thy love impart,
And make us of one mind and heart.

14 Join every ſoul that looks to thee,
In bonds of perfect charity:
Now, Lord, the glorious fulneſs give,
And all in all for ever live.

PART II.

1 JESUS, from whom all bleſſings flow,
Great builder of thy church below,
If now thy ſpirit moves my breaſt,
Hear, and fulfil thy own requeſt.

2 The few that truly call thee Lord,
And wait thy ſanctifying word;
And thee their utmoſt Saviour own,
Unite, and perfect them in one.

3 Gather

3 Gather them in on every ſide,
And in thy tabernacle hide;
Give them a reſting place to find,
A covert from the ſtorm and wind.

4 O find them out ſome calm receſs,
Some unfrequented wilderneſs!
Thou, Lord, the ſecret place prepare,
And hide and feed *the woman* there.

5 Thither collect thy little flock,
Under the ſhadow of their rock:
The holy ſeed, the royal race,
The ſtanding monuments of thy grace?

6 O let them all thy mind expreſs,
Stand forth thy choſen witneſſes!
Thy power unto ſalvation ſhew,
And perfect holineſs below.

7 The fulneſs of thy grace receive,
And ſimply to thy glory live;
Strongly reflect the light divine,
And in a land of darkneſs ſhine.

8 In them let all mankind behold,
How Chriſtians liv'd in days of old;
(Mighty their envious foes to move,
A proverb of reproach—and love.)

9 O make them of one ſoul and heart,
The all-conforming mind impart;
Spirit of peace and unity,
The ſinleſs mind that was in thee.

10 Call them into thy wond'rous light,
Worthy to walk with thee in white;
Make up thy jewels, Lord, and ſhew,
The glorious, ſpotleſs church below.

11 From every ſinful wrinkle free,
Redeem'd from all iniquity:
The fellowſhip of ſaints make known;
And O my God, might I be one!

12 O might my lot be caſt with theſe,
The leaſt of Jeſu's witneſſes!
O that my Lord would count me meet
To waſh his dear diſciples feet!

13 This only thing do I require,
Thou know'ſt 'tis all my heart's deſire,
Freely what I receive to give,
The ſervant of thy church to live:

14 After my lowly Lord to go,
And wait upon the ſaints below,
Enjoy the grace to angels given,
And ſerve the royal heirs of heaven.

15 Lord,

15 Lord, if I now thy drawings feel,
And aſk according to thy will,
Confirm the prayer, the zeal impart,
And ſpeak the anſwer to my heart.

16 Tell me (or thou ſhalt never go)
" Thy prayer is heard, it ſhall be ſo"——
The word hath paſs'd thy lips—and I
Shall with thy people live and die.

A farther APPEAL

To MEN of

REASON and RELIGION.

Let the righteous ſmite me friendly and reprove me.
Pſal. CXLI. 5.

PART I.

IN a former treatiſe I declared, in the plaineſt manner I could, both my principles and practice; and anſwered ſome of the moſt important, as well as the moſt common objections to each. But I have not yet delivered my own ſoul. I believe it is ſtill incumbent upon me to anſwer other objections, particularly ſuch as have been urged by thoſe who are eſteemed religious or reaſonable men.

Theſe

These partly relate to the *doctrines* I teach, partly to my *manner* of teaching them, and partly to the *effects* which are supposed to follow from teaching these doctrines in this manner.

I. 1. I will briefly mention what those doctrines are, before I consider the objections against them. Now all I teach respects either the nature and condition of *justification*, the nature and condition of *salvation*, the nature of justifying and saving *faith*, or the *Author* of faith and salvation.

2. First, The nature of justification. It sometimes means, † our acquittal at the last day. But this is altogether out of the present question: that justification whereof our articles and homilies speak, meaning present forgiveness, pardon of sins, and consequently acceptance with God: who therein, ‡ *declares his righteousness* or mercy, by or *for the remission of the sins that are past*, saying, *I will be merciful to thy unrighteousness, and thine iniquities I will remember no more.*

I believe, § the condition of this, is faith: I mean, not only, that without faith, we cannot be justified; but also, that as soon as any one has true faith, in that moment he is justified.

‖ Good works follow this faith, but cannot go before it: much less can sanctification, which implies, a continued course of good works,

† Matt. xii. 37. ‡ Rom. iii. 25. § Rom. iv. 5, &c.
‖ Luke vi. 43.

ſpringing from holineſs of heart. * But it is allowed, that entire † ſanctification goes before our juſtification at the laſt day.

* It is allowed alſo, that ‡ repentance and § *fruits meet for repentance*, go before faith. Repentance *abſolutely muſt* go before faith: fruits meet for it, if there be opportunity. By repentance, I mean, conviction of ſin, producing real deſires and ſincere reſolutions of amendment: and by *fruits meet for repentance*, ‖ forgiving our brother, ¶ ceaſing from evil, doing good, †† uſing the ordinances of God, and in general ‡‡ obeying him according to the meaſure of grace which we have received. But theſe, I cannot as yet, term *good works*; becauſe they do not ſpring from faith and the love of God.

3. By ſalvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven: but a preſent deliverance from ſin, a reſtoration of the ſoul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our ſouls after the image of God, in righteouſneſs and true holineſs, in juſtice, mercy, and truth. This implies all holy and heavenly tempers, and by conſequence all holineſs of converſation.

Now, if by ſalvation we mean, a preſent ſalvation from ſin, we cannot ſay, holineſs is the condition

† Heb. xii. 14. ‡ Mark i. 15. § Matt. iii. 8. ‖ Matt. vi. 14, 15. ¶ Luke iii. 4, 9, &c. †† Matt. vii. 7. ‡‡ Matt. xxv. 29.

condition of it. For it is the thing itſelf. Salvation, in this ſenſe, and holineſs are ſynonymous terms. We muſt therefore ſay, *We are ſaved by faith.* Faith is the ſole condition of this ſalvation. For without faith we cannot be thus ſaved. But whoſoever believeth, is ſaved already.

* Without faith we cannot be thus ſaved. For we cannot rightly ſerve God, unleſs we love him. And we cannot love him, unleſs we know him; neither can we know God, unleſs by faith. Therefore *ſalvation by faith*, is only in other words, the love of God by the knowledge of God: or, the recovery of the image of God, by a true ſpiritual acquaintance with him.

4. Faith, in general, is, a divine, ſupernatural ἔλεγχος † of things not ſeen, not diſcoverable by our bodily ſenſes, as being either paſt, future or ſpiritual. *Juſtifying faith* implies, not only a divine ἔλεγχος, that God *was in* Chriſt, *reconciling the world unto himſelf*, but a ſure truſt and confidence, that Chriſt died for *my* ſins, that he loved *me* and gave himſelf for *me*. And the moment a penitent ſinner believes this, God pardons and abſolves him.

And as ſoon as his pardon or juſtification is witneſſed to him by the Holy Ghoſt, he is ſaved. He loves God and all mankind. He has *the mind that was in* Chriſt, and power to *walk as he alſo walked*. From that time (unleſs he make ſhipwreck

† Evidence, or Conviction.

wreck of the faith) ſalvation gradually increaſes in his ſoul. For *ſo is the kingdom of God, as if a man ſhould caſt ſeed into the ground.—And it ſpringeth up, firſt the blade, then the ear, after that the full corn in the ear.*

5. The firſt ſowing of this ſeed, I cannot conceive to be other than inſtantaneous: whether I conſider experience, or the word of God, or the very nature of the thing—however I contend not for a circumſtance, but the ſubſtance; if you can attain it another way, do. Only ſee that you do attain it; for if you fall ſhort, you periſh everlaſtingly.

* This beginning of that vaſt, inward change, is uſually termed *The new birth.* Baptiſm is the outward ſign of this inward grace, which is ſuppoſed by our church, to be given with, and through that ſign to all infants, and to thoſe of riper years, if they repent and believe the goſpel. But how extremely idle are the common diſputes on this head? I tell a ſinner, "You muſt be born again." "No, ſay you, he was born again in baptiſm. Therefore he cannot be born again now." Alas! What trifling is this? What if he was *then* a child of God? He is *now* manifeſtly a child of the devil. For the works of his father he doth. Therefore do not play upon words. He *muſt* go through an entire change of heart. In one not yet baptized, you yourſelf would call that change, *the new birth.* In him, call it what you will; but remember mean time,

that

that if either he or you die without it, your baptiſm will be ſo far from profiting you, that it will greatly increaſe your damnation.

6. The author of faith and ſalvation is God alone. It is he that works in us both to will and to do. He is the ſole giver of every good gift, and the ſole author of every good work. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and ſuffered for us, ſo all power is in the Spirit of God. And therefore every man, in order to believe unto ſalvation, muſt receive the Holy Ghoſt. This is eſſentially neceſſary to every Chriſtian, not in order to his working miracles, but in order to faith, peace, joy, and love, the ordinary fruits of the Spirit.

Although no man on earth can explain the *particular manner*, wherein the Spirit of God works on the ſoul, yet whoſoever has theſe fruits, cannot but know and *feel* that God has wrought them in his heart.

Sometimes, he acts more particularly on the underſtanding, opening or *inlightening* it, (as the ſcripture ſpeaks) and *revealing*, unveiling, diſcovering to us *the deep things of God.*

Sometimes he acts on the wills and affections of men; withdrawing them from evil, inclining them to good, *inſpiring*, (breathing as it were) good thoughts into them: ſo it has frequently been expreſt, by an eaſy, natural metaphor, ſtrictly

ſtrictly analogous to רוח, πνεῦμα, *ſpiritus*, and the words uſed in moſt modern tongues alſo, to denote the third perſon in the ever-bleſſed Trinity. But however it be expreſt, it is certain, all true faith, and the whole work of ſalvation, every good thought, word and work, is altogether by the operation of *the Spirit of God.*

II. 1. I come now to conſider the principal objections, which have lately been made againſt theſe doctrines.

I know nothing material which has been objected, as to the nature of juſtification: but many perſons ſeem to be very confuſed, in their thoughts, concerning it, and ſpeak as if they had never heard of any juſtification, antecedent to that of the laſt day. To clear up this, there needs only a cloſer inſpection of our articles and homilies; wherein juſtification is always taken, for the preſent remiſſion of our ſins.

But many are the objections which have been warmly urged, againſt the condition of juſtification, faith alone: particularly in two treatiſes, the former intitled, *The notions of the Methodiſts* fully *diſproved:* the ſecond, *The notions of the Methodiſts* farther *diſproved.* In both of which it is vehemently *affirmed*, 1. That this is not a ſcriptural doctrine. 2. That it is not the doctrine of the church of *England.*

It will not be needful to name the former of theſe any more; ſeeing there is neither one text produced

produced therein, to prove this doctrine unscriptural, nor one sentence from the articles or homilies, to prove it contrary to the doctrine of the church. But so much of the latter as relates to the merits of the *cause*, I will endeavour to consider calmly. As to what is *personal*, I leave it as it is. *God be merciful to me, a sinner!*

2. To prove this doctrine unscriptural, That "Faith alone is the condition of justification," you alledge, That "Sanctification, according to scripture, must go before it:" To evince which, you quote the following texts, which I leave as I find them: † *Go, disciple all nations—teaching them to observe all things, whatsoever I have commanded them.* ‡ *He that believeth and is baptized shall be saved.* ‖ *Preach repentance and remission of sins.* § *Repent and be baptized every one of you, for the remission of sins.* ¶ *Repent and be converted, that your sins may be blotted out.* †† *By one offering he hath perfected for ever them that are sanctified.* You add, "St. *Paul* taught ‡‡ *Repentance toward God, and faith toward our* Lord Jesus Christ; and calls §§ *Repentance from dead works, and faith toward God, first principles.*"

You subjoin, "*But ye are washed*, says he, *but ye are sanctified, but ye are justified.* By *washed* is meant their baptism; and by their baptism is meant,

† *Matt.* xxviii. 19, 20. ‡ *Mark* xvi. 16. ‖ *Luke* xxiv. 47. § *Acts* ii. 38. ¶ *C.* iii. 19. †† *Heb.* x. 14. ‡‡ *Acts* xx. 21. §§ *Heb.* vi. 1.

meant, firſt their ſanctification, and then their juſtification." This is a flat begging the queſtion; you take for granted, the very point which you ought to prove. " St. *Peter* alſo, you ſay, affirms, That *baptiſm doth ſave us* or juſtify us." Again, you beg the queſtion: you take for granted what I utterly deny, viz. That *ſave* and *juſtify* are here ſynonymous terms. 'Till this is proved, you can draw no inference at all; for you have no foundation whereon to build.

I conceive theſe and all the ſcriptures which can be quoted to prove ſanctification antecedent to juſtification, (if they do not relate to our final juſtification) prove only (what I have never denied) that repentance, or conviction of ſin, and fruits meet for repentance, precede that faith, whereby we are juſtified: but by no means, that the love of God, or any branch of true holineſs, muſt or can precede faith.

3. It is objected, Secondly, That juſtification by faith alone, is not the doctrine of the church of *England*.

" You believe, ſays the writer abovementioned, that no good work can be previous to juſtification, nor conſequently a condition of it. But God be praiſed, our church has no where delivered ſuch *abominable* doctrine." *Page* 14.

" The clergy contend for inward holineſs, as previous to the firſt juſtification—this is the doctrine they univerſally inculcate, and which you

you cannot oppoſe without contradicting the doctrine of our church." *Page* 26.

" All your ſtrongeſt perſuaſives to the love of God, will not blanch over the deformity of that doctrine, that men may be juſtified—by faith alone—Unleſs you publicly recant this *horrid* doctrine, your faith is vain." *Page* 27.

" If you will vouchſafe to purge out this *venomous* part of your principles, in which the *wide, eſſential, fundamental, irreconcileable difference*, as you very juſtly term it, mainly conſiſts, then there will be found ſo far no diſagreement between you and the clergy of the church of *England*." *ibid.*

4. In order to be clearly and fully ſatisfied, what the doctrine of the church of *England* is, (as it ſtands oppoſite to the doctrine of the *Antinomians*, on the one hand, and to that of *juſtification by works* on the other) I will ſimply ſet down what occurs on this head, either in her Liturgy, Articles or Homilies.

" Spare thou them, O God, which *confeſs their faults:* reſtore thou them that are *penitent*, according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord."

" He pardoneth and abſolveth all them that *truly repent* and *unfeignedly believe* his holy goſpel."

" Almighty God, who doſt forgive the ſins of them that are *penitent*, create and make in us new and contrite hearts; that we *worthily lamenting our ſins*

ſins and *acknowledging our wretchedneſs*, may obtain of thee perfect remiſſion and forgiveneſs, thro' Jeſus Chriſt our Lord." Collect for *Aſh-Wedneſday*.

" Almighty God—hath promiſed forgiveneſs of ſins to all them that with *hearty repentance and true faith* turn unto him." *Communion office.*

" Our Lord Jeſus Chriſt hath left power to abſolve all ſinners who *truly repent* and *believe* in him." *Viſitation of the ſick.*

" Give him unfeigned *repentance* and ſtedfaſt *faith*, that his ſins may be blotted out." *ibid.*

" He is a merciful receiver of all true, *penitent* ſinners, and is ready to pardon us, if we come unto him with *faithful repentance.*" *Commination office.*

Infants indeed our church ſuppoſes to be juſtified in baptiſm, altho' they cannot then either *believe* or *repent*. But ſhe expreſly requires both *repentance* and *faith*, in thoſe who come to be baptized when they are of riper years.

* As earneſtly therefore as our church inculcates juſtification by faith alone, ſhe nevertheleſs ſuppoſes *repentance* to be previous to faith, and *fruits meet for repentance:* yea, and univerſal holineſs to be previous to final juſtification, as evidently appears from the following words:

* " Let us beſeech him—that the reſt of our life may be pure and holy, ſo that at the laſt we may come to his eternal joy." *Abſolution.*

" May we ſeriouſly apply our hearts to that holy

holy and heavenly wiſdom here, which may in the end bring us to life everlaſting." *Viſitation of the ſick.*

" Raiſe us from the death of ſin unto the life of righteouſneſs,—that at the laſt day we may be found acceptable in thy ſight." *Burial office.*

" If we from henceforth walk in his ways,--ſeeking always his glory, Chriſt will ſet us on his right hand." *Commination office.*

5. We come next to the articles of our church: the former part of the ninth runs thus :

Of Original or Birth-Sin.

" Original ſin—is the fault and corruption of the nature of every man—whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit: and therefore in every perſon born into this world, it deſerveth God's wrath and damnation."

ART. X. *Of Free-Will.*

" The condition of man after the fall of *Adam* is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good

good will, and working with us when we have that good will."

ART. XI. *Of the Juſtification of Man.*

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings. Wherefore that we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort, as more largely is expreſſed in the homily of juſtification."

I believe this article relates to the *meritorious cauſe* of juſtification, rather than to the *condition* of it. On this therefore I do not build any thing concerning it, but on thoſe that follow.

ART. XII. *Of Good Works.*

"Albeit that good works which are the fruits of faith and follow after juſtification, cannot put away our ſins—yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith: inſomuch that by them a lively faith may be as evidently known, as a tree may be known by the fruit."

We are taught here, 1. That *good works* in general, *follow after* juſtification. 2. That they *ſpring out of* a true and lively *faith*, that faith whereby we are juſtified: 3. That true, juſtify-

ing

ing faith may be as evidently known by them, as a tree diſcerned by the fruit.

Does it not follow, that the ſuppoſing any *good work* to *go before* juſtification, is full as abſurd as the ſuppoſing an apple or any other fruit to grow before the tree?

But let us hear the church, ſpeaking yet more plainly.

ART. XIII. *Of Works done before Juſtification.*

"Works done before the grace of Chriſt, and the inſpiration of his Spirit, (*i. e.* before juſtification, as the title expreſſes it) are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſu Chriſt—Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not they have the nature of ſin."

Now, if all works done before juſtification, have the nature of ſin, (both becauſe they ſpring not of faith in Chriſt, and becauſe they are not done as God hath willed and commanded them to be done) what becomes of ſanctification previous to juſtification? It is utterly excluded: ſeeing whatever is previous to juſtification, is not good or holy, but evil and ſinful.

* Altho' therefore our church does frequently aſſert, that we ought to repent and bring forth fruits meet for repentance, if ever we would attain to that faith, whereby alone we are juſtified: yet

yet ſhe never aſſerts (and here the hinge of the queſtion turns) that theſe are *good works*, ſo long as they are previous to juſtification. Nay ſhe expreſsly aſſerts the direct contrary, viz. That they have all the nature of ſin. So that this "Horrid, ſcandalous, wicked, abominable, venomous, blaſphemous doctrine," is nevertheleſs the doctrine of the church of *England*.

6. It remains, to conſider what occurs in the homilies, firſt with regard to the *meritorious cauſe* of our juſtification, agreeable to the 11th, and then with regard to the *condition* of it, agreeable to the 12th and 13th articles.

"Theſe things muſt go together in our juſtification; upon God's part, his great mercy and grace; upon Chriſt's part, the ſatisfaction of God's juſtice; and upon our part, true and lively faith in the merits of Jeſus Chriſt." *Homily on ſalvation, part* I.

"So that the grace of God doth not ſhut our the juſtice (or righteouſneſs) of God in our juſtification; but only ſhutteth out the righteouſneſs of man——as to *deſerving* our juſtification."

"And therefore St. *Paul* declareth nothing on the behalf of man, concerning his juſtification but only a true faith."

* "And yet that faith doth not ſhut out repentance, hope, love, to be join'd with faith (that is, *afterwards*; ſee below) in every man that is juſtified——neither doth faith ſhut out the

the righteouſneſs of our good works, neceſſarily to be done *afterwards*. But it excludeth them ſo, that we may not do them to this intent to be made juſt (or, to be juſtified) by doing them."

" That we are *juſtified by faith alone*, is ſpoken, to take away clearly all *merit*, of our works, and wholly to aſcribe the *merit and deſerving* of our juſtification unto Chriſt only." *ibid. Part* II.

" The true meaning of this ſaying, we be juſtified by faith only, is this, we be juſtified by the *merits* of Chriſt only, and not of our own works." *ibid. Part* III.

7. Thus far touching the *meritorious cauſe* of our juſtification; referred to in the 11th article. The 12th and 13th are a ſummary of what now follows, with regard to the *condition* of it.

" Of (juſtifying) true faith, three things are ſpecially to be noted, 1. That it bringeth forth good works. 2. That without it, can no good works be done. 3. What good works it doth bring forth." *Sermon on faith. Part* I.

" Without faith can no good work be done, accepted and pleaſant unto God. For *as a branch cannot bear fruit of itſelf*, faith our Saviour Chriſt, *except it abide in the vine, ſo cannot you, except you abide in me*. Faith giveth life to the ſoul; and they be as much dead to God that lack faith, as they be to the world, whoſe bodies lack ſouls. Without faith all that is done of us, is but dead before God. Even as a picture is but a dead repreſentation of the thing itſelf, ſo be the works of all unfaithful (unbelieving) perſons before God.

They be but ſhadows of lively and good things, and not good things indeed. For true faith doth give life to the works, and without faith no work is good before God." *ibid. Part* III.

" We muſt ſet no good works before faith, nor think that before faith a man may do any good works. For ſuch works are as the courſe of an horſe that runneth out of the way, which taketh great labour, but to no purpoſe." *ibid.*

" Without faith we have no virtues, but only the ſhadows of them. All the life of them that lack the true faith is ſin." *ibid.*

" As men firſt have life, and after be nouriſhed, ſo muſt our faith go before, and after be nouriſhed with good works. And life may be without nouriſhment, but nouriſhment cannot be without life." *Homily of works annexed to faith. Part* I.

" I can ſhew a man, that by faith without works lived and came to heaven. But without faith never man had life. The thief on the croſs only believed, and the moſt merciful God juſtified him. Truth it is, if he had lived and not regarded faith and the works thereof, he ſhould have loſt his ſalvation again. But this I ſay, faith by itſelf ſaved him. But works by themſelves never juſtified any man."

" Good works go not before, in him which ſhall afterwards be juſtified. But good works do follow after, when a man is firſt juſtified." *Homily on faſting. Part* I.

8. From the whole tenor then of her liturgy, articles

articles and homilies, the doctrine of the church of *England* appears to be this:

1. That no *good work* properly so called, can *go before* justification:

2. That *no degree* of true sanctification can be previous to it.

3. That as the *meritorious cause* of justification is, the life and death of Christ; so the *condition* of it, is faith. Faith alone; and

4. That both inward and outward holiness, are consequent on this faith, and are the ordinary, stated condition, of final justification.

9. And what more can *you* desire, who have hitherto opposed *justification by faith alone*, merely upon a principle of conscience; because you was zealous for holiness and good works? Do I not effectually secure these from contempt, at the same time that I defend the doctrines of the church? I not only allow, but vehemently contend, that none shall ever enter into glory, who is not holy on earth, as well in heart, as *in all manner of conversation*. I cry aloud, *Let all that have believed, be careful to maintain good works*: and, *Let every one that nameth the name of Christ, depart from all iniquity*. I exhort even those who are conscious they do not believe, *Cease to do evil, learn to do well: the kingdom of heaven is at hand*; therefore *repent, and bring forth fruits meet for repentance*. Are not these directions the very same in substance, which you yourself would give to persons so circumstanced? What means

then this endleſs *ſtrife of words?* Or, *what doth your arguing prove?*

10. Many of thoſe who are perhaps as zealous of good works, as you, think I have allowed you too much.—Nay, my brethren, but how can we help allowing it, if we allow the ſcriptures to be from God? For is it not written, and do not you yourſelves believe, *Without holineſs no man ſhall ſee the Lord?* And how then, without fighting about words, can we deny, that holineſs is a condition of final acceptance? And, as to the firſt acceptance or pardon, does not all experience as well as ſcripture prove, that no man ever yet truly *believed the goſpel*, who did not firſt *repent?* That none was ever yet truly *convinced of righteouſneſs*, who was not firſt *convinced of ſin?* Repentance therefore in *this* ſenſe, we cannot deny to be neceſſarily previous to faith. Is it not equally undeniable, that the running back into known, wilful ſin, (ſuppoſe it were drunkenneſs or uncleanneſs) ſtifles that repentance or conviction? And can that repentance come to any good iſſue in his ſoul, who reſolves not to forgive his brother? Or who obſtinately refrains from what God convinces him is right, whether it be prayer or hearing his word? Would you ſcruple yourſelf to tell one of theſe, "Why, if you *will* thus drink away all conviction, how ſhould you ever truly know your want of Chriſt? Or conſequently, believe in him? —If you *will* not forgive your brother *his* treſpaſſes, neither will your heavenly

venly Father forgive you *your* treſpaſſes—If you will not aſk, how can you expect to receive ?—If you *will* not hear, how can *faith come by hearing?* It is plain, you *grieve the Spirit of God*; you *will not* have him to reign over you. Take care that he does not utterly depart from you. For *unto him that hath, ſhall be given : but from him that hath not*, i. e, uſes it not, *ſhall be taken away, even that which he hath.*" Would you ſcruple, on a proper occaſion to ſay this ? You could not ſcruple it, if you believe the bible. But in ſaying this, you allow all which I have ſaid, viz. That previous to juſtifying faith, there *muſt* be repentance, and if opportunity permit, *Fruits meet for repentance.* *

* 11. And yet I allow you this, that altho' both repentance and the fruits thereof are in *ſome ſenſe* neceſſary before juſtification, yet neither the one nor the other is neceſſary in the *ſame ſenſe*, or in the *ſame degree* with faith. Not in the *ſame degree.* For in whatever moment a man believes (in the Chriſtian ſenſe of the word) he is juſtified, his ſins are blotted out, *his faith is counted to him for righteouſneſs.* But it is not ſo, at whatever moment he repents, or brings forth any, or all the fruits of repentance. Faith alone therefore juſtifies ; which repentance alone does not; much leſs any outward work. And conſequently, none of theſe are neceſſary to juſtification, in the *ſame degree* with faith.

* Nor in the *ſame ſenſe*. For none of theſe has ſo direct, immediate a relation to juſtification as faith. This is *proximately* neceſſary thereto; repentance, *remotely*, as it is neceſſary to the increaſe or continuance of faith. And even in this ſenſe, theſe are only neceſſary, on ſuppoſition——if there be time and opportunity for them: for in many inſtances there is not: but God cuts ſhort his work, and faith prevents the fruits of repentance. So that the general propoſition is not overthrown, but clearly eſtabliſhed by theſe conceſſions; and we conclude ſtill, both on the authority of ſcripture and the church, that faith alone is the proximate condition of juſtification.

III. 1. I was once inclined to believe that none would openly object, againſt what I had any where ſaid of the *nature of ſalvation*. How greatly then was I ſurpriſed ſome months ago, when I was ſhewn a kind of circular letter, which one† of thoſe whom *the Holy Ghoſt hath made overſeers* of his church, I was informed, had ſent to all the clergy of his dioceſe!

Part of it ran (nearly, if not exactly) thus:

"There is great indiſcretion in preaching up a ſort of religion, as the true and only Chriſtianity, which in their own account of it, conſiſts in an enthuſiaſtic ardor, to be underſtood or attained by

† The (then) Archbiſhop of *York*.

by very few, and not to be practiſed without breaking in upon the common duties of life."

O my Lord, what manner of words are theſe! Suppoſing candour and love out of the queſtion, are they the words of truth? I dare ſtake my life upon it, there is not one true clauſe in all this paragraph.

The propoſitions contained therein, are theſe:

1. That the religion I preach, conſiſts in enthuſiaſtic ardor:

2. That it can be attained by very few:

3. That it can be underſtood by very few:

4. That it cannot be practiſed without breaking in upon the common duties of life.

5. And that all this may be proved by my own account of it.

I earneſtly intreat your grace, to review my own account of it, as it ſtands in any of my former writings; or to conſider the ſhort account which is given in this. And if you can thence make good any one of thoſe propoſitions, I do hereby promiſe before God and the world, that I will never preach more.

At preſent I do not well underſtand what your grace means by "An enthuſiaſtic ardor." Surely you do not mean, the love of God! No, not though a poor, pardoned ſinner ſhould *carry it ſo far*, as to love the Lord his God, with all his heart, and with all his ſoul, and with all his ſtrength! But this alone is the *ardor* which I

preach up, as the foundation of *the true and only Chriſtianity*. I pray God ſo to fill your whole heart therewith, that you may praiſe him for ever and ever.

But why ſhould your grace believe, that the love of God, *can be attained by very few?* Or, that it *can be underſtood by very few?* All who attain it, underſtand it well. And did not he who is loving to every man deſign, that every man ſhould attain true love? O that all would know in this their day, the things that make for their peace!

And *cannot* the love both of God and our neighbour *be practiſed, without breaking in upon the common duties of life?* Nay, can any of the common duties of life, be rightly practiſed without them? I apprehend not. I apprehend I am then laying the true, the only foundation for all thoſe duties, when I preach *Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thyſelf.*

2. With this letter was ſent (I believe to every clergyman in the dioceſe) the pamphlet intitled, *Obſervations on the conduct and behaviour of a certain ſect, uſually diſtinguiſhed by the name of Methodiſts.* It has been generally ſuppoſed to be wrote by a perſon, who is every way my ſuperior. Perhaps one reaſon why he did not inſcribe his name was, that his greatneſs might not make me afraid: and that I might have liberty to ſtand,

as

as it were, on even ground, while I anſwer for myſelf.

In conſidering, therefore, ſuch parts of theſe *obſervations*, as naturally fall in my way, I will take that method which, I believe, the author deſires, uſing no ceremony at all: but ſpeaking as to an equal, that it may the more eaſily be diſcerned, where the truth lies.

The firſt query relating to doctrine, is this.

"Whether notions in religion may not be heightened to ſuch *extremes*, as to lead *ſome* into a diſregard of religion itſelf, through deſpair of attaining ſuch exalted heights? And whether *others* who have imbibed thoſe notions, may not be led by them, into a diſregard and diſeſteem of the common duties and offices of life? To ſuch a degree, at leaſt, as is inconſiſtent with that attention to them, and that diligence in them, which Providence has made neceſſary to the well-being of private families and public ſocieties, and which chriſtianity does not only require in all ſtations, and in all conditions, but declares at the ſame time, that the performance even of the loweſt offices in life, *as unto God*, (whoſe providence has placed people in their ſeveral ſtations) is truly a *ſerving of* Chriſt, and will not fail of its reward in the next world?"

You have interwoven ſo many particulars in this general queſtion, that I muſt divide and anſwer them one by one.

Q. 1. Whether notions in religion may not be heightened to ſuch *extremes* as to lead *ſome* into a diſregard of religion itſelf?

A. They may. But that I have *ſo* heightened them, it lies upon you to prove.

Q. 2. Whether *others* may not be led into a diſregard of religion, through deſpair of attaining ſuch exalted heights?

A. What heights? The loving GOD with all our heart? I believe, this is the moſt exalted height in man or angel. But I have not heard, that any have been led into a diſregard of religion, through deſpair of attaining this.

Q. 3. Whether *others* who have imbibed theſe notions, may not be led by them, into a diſregard and diſeſteem, of the *common* duties and offices of life?

A. My notions are, "True religion is the loving God with all our heart, and our neighbour as ourſelves; and in that love abſtaining from all evil, and doing all poſſible good to all men." Now, it is not poſſible in the nature of things, that any ſhould be *led by theſe notions*, into either a diſregard or diſeſteem of the *common* duties and offices of life.

Q. 4. But may they not be *led by them* into ſuch a degree at leaſt, of diſregard for the common duties of life, as is inconſiſtent with that attention to them, and diligence in them, which Providence has made neceſſary?

A. No

A. No. Quite the reverſe. They lead men to diſcharge all thoſe duties with the ſtricteſt diligence and cloſeſt attention.

Q. 5. Does not chriſtianity require this attention and diligence in all ſtations and in all conditions?

A. Yes.

Q. 6. Does it not declare, that the performance even of the loweſt offices of life, *as unto God*, is truly *a ſerving of* Chriſt? and will not fail of its reward in the next world?

A. It does. But whom are you confuting? Not me. For this is the doctrine I preach continually.

3. Query the ſecond. "Whether the enemy of chriſtianity may not find his account, in carrying chriſtianity, which was deſigned for a rule to *all* ſtations and *all* conditions, to ſuch *heights* as make it fairly practicable by a *very few*, in compariſon, or rather by none?"

I anſwer, 1. The *height* to which we carry chriſtianity (as was but now obſerved) is this, *Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thyſelf.* 2. The enemy of chriſtianity cannot find his account, in our carrying it to *this height.* 3. You will not ſay on reflection, that chriſtianity, even in this height, is practicable by *very few*, or rather *by none*: You yourſelf will confeſs, this *is* a rule (as God deſigned it ſhould) for *all* ſtations, and *all* conditions.

Query the third. " Whether, in particular, the carrying the doctrine of juſtification *by faith alone* to ſuch a height, as not to allow that a ſincere and careful obſervance of moral duties is ſo much as a *condition* of our acceptance with God, and of our being juſtified in his ſight: Whether this, I ſay, does not naturally lead people to a *diſregard* of thoſe duties, and a low eſteem of them; or rather to think them no part of the chriſtian religion?"

I truſt juſtification *by faith alone*, has been ſo explained above, as to ſecure, not only a high eſteem, but alſo a careful and ſincere obſervance of all moral duties.

4. Query the fourth. " Whether a due and regular attendance on the public offices of religion, paid by good men in a ſerious and compoſed way, does not anſwer the true ends of devotion, and is not a better evidence of the co-operation of the Holy Spirit, than thoſe ſudden agonies, roarings, ſcreamings, tremblings, droppings down, ravings, and madneſſes, into which their hearers have been caſt?"

I muſt anſwer this querry likewiſe part by part.

Q. 1. Whether a due and regular attendance on the public offices of religion, paid in a ſerious and compoſed way, by good [*i. e.* well meaning] men, does not anſwer the true ends of devotion?

A. I ſuppoſe by *devotion* you mean public worſhip; by the *true ends* of it, the love of God and man: and by a *due and regular attendance on the*

the public offices of religion, paid in a ſerious and compoſed way, the going as often as we have opportunity to our pariſh church, and to the ſacrament there adminiſtred. If ſo, the queſtion is, "Whether *this attendance* on *thoſe offices*, does not produce the love of God and man?" I anſwer, ſometimes it does; and ſometimes it does not. I myſelf thus attended them for many years; and yet am conſcious to myſelf, that during that whole time, I had no more of the love of God than a ſtone. And I know many hundreds, perhaps thouſands of ſerious perſons, who are ready to teſtify the ſame thing.

Q. 2. But is not this a better evidence of the co-operation of the Holy Spirit, than thoſe *ſudden agonies?*

A. All theſe perſons, as well as I, can teſtify alſo, that this is no evidence at all of the co-operation of the Holy Spirit. For ſome years I attended theſe public offices, *becauſe I would not be puniſhed* for non-attendance. And many of theſe attended them, *becauſe their parents did before them*, or *becauſe they would not loſe their character*. Many more, becauſe they confounded the means with the end, and fancied this *opus operatum* would bring them to heaven. How many thouſands are now under this ſtrong deluſion? Beware, you bring not their blood on your own head?

Q. 3. However, does not this attendance bet-

ter

ter anſwer thoſe ends, than thoſe roarings, ſcreamings, *&c?*

I ſuppoſe you mean, "Better than an attendance on that preaching, which has often been accompanied with theſe."

I anſwer. 1. There is no manner of need to ſet the one in oppoſition to the other: Seeing we continually exhort all who attend on our preaching, to attend the offices of the church. And they do pay a more regular attendance there, than ever they did before. 2. Their attending the church did not, in fact anſwer thoſe ends at all, 'till they attended this preaching alſo. 3. It is the preaching of remiſſion of ſins through Jeſus Chriſt, which alone anſwers the true ends of devotion. And this will always be accompanied with the co-operation of the Holy Spirit; tho' not always with ſudden agonies, roarings, ſcreamings, tremblings, or droppings down. Indeed if God is pleaſed at any time to permit any of theſe, I cannot hinder it. Neither can this hinder the work of his Spirit in the ſoul: which may be carried on either with or without them. But 4. I cannot apprehend it to be any reaſonable proof, That "this is not the work of God," that a convinced ſinner ſhould *fall into an extreme agony, both of body and ſoul,* (Journal 3. p. 26.) That another ſhould *roar for the diſquietneſs of her heart,* (p. 40.) that others ſhould ſcream or *cry with a loud and bitter cry,* "*What muſt we do to be ſaved?*" (p. 50.) that others ſhould

exceed-

exceedingly tremble and quake, (p. 58.) And others, in a deep ſenſe of the majeſty of God, *ſhould fall proſtrate upon the ground.* (p. 59.)

Indeed by picking out one ſingle word from a ſentence, and then putting together what you had gleaned in ſixty or ſeventy pages, you have drawn a terrible groupe, for them who look no farther than thoſe two lines in *the obſervations*. But the bare addition of half a line to each word, juſt as it ſtands in the place from which you quoted it, reconciles all both to ſcripture and reaſon, and the ſpectre-form vaniſhes away.

You have taken into your account, *ravings, and madneſſes too.* As inſtances of the former, you refer to the caſe of *John Haydon*. p. 44. and of *Thomas Maxfield*, p. 50. I wiſh you would calmly conſider, his reaſoning on that head, who is not prejudiced in my favour. "What influence ſudden and ſharp awakenings may have upon the body, I pretend not to explain. But I make no queſtion *Satan*, ſo far as he gets power may exert himſelf on ſuch occaſions, partly to hinder the good work in the perſons who are thus touched with the ſharp arrows of conviction, and partly to diſparage the work of God, as if it tended to lead people to diſtraction."

For inſtances of madneſs you refer to p. 88, 90, 91, 92, 93. The words in p. 88. are theſe:

"I could not but be under ſome concern, with regard to one or two perſons, who were tormented

tormented in an unaccountable manner, and *seemed* to be indeed *lunatic* as well as *sore vexed*—Soon after I was sent for to one of these, who was so strangely *torn of the devil*, that I almost wondered her relations did not say, much religion *hath made thee mad*. We prayed God to *bruise Satan* under her feet. Immediately *we had the petition we asked of him*. She cried out vehemently "He is gone, he is gone," and was filled with the Spirit of *love, and of a sound mind*. I have seen her many times since, strong in the Lord. When I asked abruptly, "What do you desire now?" She answered, "Heaven." I asked, "What is in your heart?" She replied, "God." I asked, "But how is your heart when any thing provokes you?" She said, "By the grace of God, I am not provoked at any thing. All the things of this world pass by me as shadows." Are these the words of one that is beside herself? Let any man of reason judge!

Your next instance, p. 90. stands thus:

"About noon I came to *Usk*, where I preached to a small company of poor people, on, *The Son of man is come, to save that which is lost*. One grey-headed man wept and trembled exceedingly: and another who was there (I have since heard) as well as two or three who were at the *Devauden, are gone quite distracted*; that is (my express words that immediately follow, specifying what it was which *some accounted distraction*)

"They

" They mourn and refuſe to be comforted, until
" they have *redemption through his blood.*"

If *you* think the caſe mentioned, p. 92, 93. to be another inſtance of madneſs, I contend not. It was becauſe I did not underſtand that uncommon caſe, that I prefaced it with this reflection, " The fact I nakedly relate, and leave every " man to his own judgment upon it." Only be pleaſed to obſerve, that this *madneſs*, if ſuch it was, is no more chargeable upon *me* than upon *you*. For the ſubject of it had no relation to, or commerce with *me*, nor had I ever ſeen her before that hour.

5. Query the fifth. " Whether thoſe exalted ſtrains in religion, and an imagination of being already in a ſtate of *perfection*, are not apt to lead men to ſpiritual pride, and to a contempt of their fellow chriſtians; while they conſider *them* as only going on in what they call the *low* and *imperfect* way, (*i. e.* as growing in grace and goodneſs only *by degrees*) even though it appear by the *lives* of thoſe who are conſidered by them as in that *low* and *imperfect* way, that they are perſons who are gradually working out their ſalvation, by their own honeſt endeavours, and through the ordinary aſſiſtances of God's grace; with an humble reliance upon the merits of Chriſt for the pardon of their ſins, and the acceptance of their ſincere, though *imperfect* ſervices?"

I muſt

I muſt divide this query too, but firſt permit me to aſk, What do you mean by *thoſe exalted ſtrains in religion?* I have ſaid again and again, I know of no more exalted ſtrain, than "I will love thee, O Lord, my God:" Eſpecially according to the propriety of *David's* expreſſion אֲרַחֲמְךָ יהוה. *Ex intimis viſceribus diligam te, Domine.* This premiſed, let us go on ſtep by ſtep.

Q. 1. Whether the preaching of "loving God from our inmoſt bowels," is not apt to lead men to ſpiritual pride, and to a contempt of their fellow Chriſtians?

A. No: But ſo far as it takes place, it will humble them to the duſt.

Q. 2. Whether an imagination of being already in a ſtate of *perfection*, is not *apt to lead* men into ſpiritual pride.

A. 1. If it be a *falſe* imagination, it *is* ſpiritual pride. 2. But *true* Chriſtian perfection is no other than humble love.

Q. 3. Do not men who imagine they have attained this, deſpiſe others, as only going on in what they account the *low* and *imperfect* way, *i. e.* as growing in grace and goodneſs *by degrees.*

A. 1. Men who *only imagine* they have attained this, may probably deſpiſe thoſe that are going in any way. 2. But the growing in grace and goodneſs by degrees, is no mark of a *low* and *imperfect* way. Thoſe who are fathers in Chriſt, grow

grow in grace *by degrees*, as well as the new-born babes.

Q. 4. Do they not deſpiſe thoſe who are working out their ſalvation, with an humble reliance upon the merits of Chriſt for the pardon of their ſins, and the acceptance of their ſincere, tho' *imperfect* ſervices?

A. 1. They who really love God, deſpiſe no man. But 2. they grieve to hear many talk of thus *relying on* Chriſt, who, though perhaps they are grave, honeſt, moral men, yet by their own words, appear, not to love God at all; whoſe ſouls cleave to the duſt, who love the world; who have no part of the mind that was in Chriſt.

6. Query the ſixth. "Whether the ſame exalted ſtrains and notions, do not tend to weaken the *natural* and *civil* relations among men, by leading the inferiors into whoſe heads thoſe notions are infuſed to a diſeſteem of their ſuperiors; while they conſider them as in a much *lower diſpenſation* than themſelves; though thoſe ſuperiors are otherwiſe *ſober* and *good* men, and regular attendants on the ordinances of religion?"

I have mentioned before, What thoſe exalted notions are: theſe do not tend to weaken either the *natural* or *civil* relations among men; or to lead inferiors to a diſeſteem of their ſuperiors, even where thoſe ſuperiors are neither *good* nor *ſober* men.

Query

Query the ſeventh. " Whether a *gradual* improvement in grace and goodneſs is not a better foundation of comfort, and of an aſſurance of a goſpel new-birth, than that which is founded on the doctrine of a *ſudden* and *inſtantaneous* change; which, if there be any ſuch thing, is not ſo eaſily diſtinguiſhed from fancy and imagination; the workings whereof we may well ſuppoſe to be more *ſtrong* and *powerful*, while the perſon conſiders himſelf in the ſtate of one who is admitted as a canditate for ſuch a change, and is taught in due time to expect it?

Let us go one ſtep at a time.

Q. 1. Whether a *gradual* improvement in grace and goodneſs, is not a good foundation of comfort?

A. Doubtleſs it is, if by grace and goodneſs be meant the knowledge and love of God through Chriſt.

Q. 2. Whether it be not a good *foundation* of an aſſurance of a goſpel new-birth?

A. If we daily grow in this knowledge and love, it is a good *proof* that we are born of the Spirit. But this does in no wiſe ſuperſede the previous witneſs of God's Spirit with ours, that we are the children of God. And this is properly the *foundation* of the aſſurance of faith

Q. 3. Whether this improvement is not a better foundation of comfort, and of an aſſurance of a goſpel new-birth, than that which is founded

on

on the doctrine of a ſudden and inſtantaneous change?

A. A better foundation than *that*—*That!* What? To what ſubſtantive does this refer? According to the rules of grammar, (for all the other ſubſtantives are in the genitive caſe, and conſequently to be conſidered as only parts of that which governs them) you muſt mean, "A better foundation than that foundation which is founded on this doctrine." As ſoon as I underſtand the queſtion, I will endeavour to anſwer it.

Q. 4. Can that *ſudden* and *inſtantaneous* change be eaſily diſtinguiſhed from fancy and imagination?

A. Juſt as eaſily as light from darkneſs: ſeeing it brings with it a peace that paſſeth all underſtanding, a joy unſpeakable, full of glory, the love of God and all mankind filling the heart, and power over all ſin.

Q. 5. May we not well ſuppoſe the workings of imagination to be more *ſtrong* and *powerful* in one who is taught to expect ſuch a change?

A. Perhaps we may—But ſtill the tree is known by its fruits. And ſuch fruits as thoſe abovementioned imagination was never yet ſtrong enough to produce, nor any *power*, ſave that of the Almighty.

7. There is only one clauſe in the eighth query which falls under our preſent enquiry.

"They make it their *principal* employ, wherever they go, to inſtil into people a few *favorite*

rite tenets of their own; and this with such diligence and zeal as if the whole of Christianity depended upon them, and all efforts toward the true Christian life, without a belief of those tenets, were vain and ineffectual."

I plead guilty to this charge. I do make it my *principal*, nay, my whole employ, and that wherever I go, to instil into the people, a few *favourite tenets*. (Only be it observed, they are not *my own*, but his that sent me.) And it is undoubtedly true, that this I do, (tho' deeply conscious of my want, both of zeal and diligence) as if the whole of Christianity depended upon them, and all efforts without them were void and vain.

I frequently sum them all up in one, *in Christ Jesus, (i. e.* according to his gospel) *neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love.* But many times I instil them one by one, under these, or the like expressions. *Thou shalt love the Lord thy* God *with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, thou shalt love thy neighbour as thyself*; as thy own soul; as Christ loved us. God *is love: and he that dwelleth in love, dwelleth in* God, *and* God *in him. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. While we have time let us do good unto all men; especially unto them that are of the household of faith. Whatsoever ye would that men should do unto you, even so do unto them.*

These

These are my *favourite tenets*, and have been for many years. O that I could instil them into every soul throughout the land! Ought they not to be instilled with such diligence and zeal, as if the whole of Christianity depended upon them? For who can deny, that all efforts toward a Christian life, without more than a bare *belief*, without a thorough *experience* and *practice* of these, are utterly vain and ineffectual?

* 8. Part of your ninth *query* is to the same effect:

"A few young heads set up *their own schemes*, as the great standard of Christianity: and indulge *their own notions* to such a degree, as to perplex, unhinge, terrify and distract the minds of multitudes of people, who have lived from their infancy under a gospel-ministry, and in the regular exercise of a gospel-worship. And all this, by persuading them, that they neither are, nor can be true Christians, but by adhering to *their doctrines*."

What do you mean by *their own* schemes? Their *own* notions? *Their* doctrines? Are they not *yours* too? Are they not the schemes, the notions, the doctrines of Jesus Christ? The great, fundamental truths of his gospel? Can you deny one of them, without denying the bible?—It is hard for you to kick against the pricks!

"They persuade (you say) multitudes of people, that they cannot be true Christians, but by adhering to their doctrines." Why, who says they

they can? Whoſoever he be, I will prove him to be an infidel. Do *you* ſay, that any man can be a true Chriſtian, without loving God and his neighbour? Surely you have not ſo learned Chriſt! It is *your* doctrine, as well as *mine*, and St. *Paul's*, *Though I ſpeak with the tongue of men and angels, though I have all knowledge, and all faith; though I give all my goods to feed the poor, yea, my body to be burned, and have not love, I am nothing.*

Whatever public worſhip, therefore, people may have attended, or whatever miniſtry they have lived under from their infancy, they muſt, at all hazards, be convinced of this, or they periſh for ever: yea, though that conviction at firſt *unhinge* them ever ſo much; though it ſhould in a manner, *diſtract* them for a ſeaſon. For it is better they ſhould be *perplexed* and *terrified* now, than that they ſhould ſleep on and awake in hell.

9. In the 10, 12, and 13th *queries* I am not concerned. But you include me alſo, when you ſay in the 11th, "They abſolutely deny, that recreations of any kind, conſidered as ſuch, are, or can be innocent."

I cannot find any ſuch aſſertion of mine, either in the place you refer to, or any other. But what kinds of recreation are innocent, it is eaſy to determine by that plain rule, *Whether ye eat or drink, or whatever ye do, do all to the glory of God.*

I am

I am now to take my leave of you for the present. But first I would earnestly intreat you, to acquaint yourself what our doctrines are, before you make any farther *observations* upon them. Surely, touching the *nature* of salvation we agree, That *pure religion and undefiled is this, to visit the fatherless and widow in their affliction*, to do all possible good, from a principle of love to God and man: *and to keep ourselves unspotted from the world*, inwardly and outwardly to abstain from all evil.

* 10. With regard to the *condition* of salvation, it may be remembered, that I allow, not only faith, but likewise holiness or universal obedience, to be the ordinary condition of *final* salvation: and that when I say, faith alone is the condition of *present* salvation, what I would assert is this; 1. That without faith no man can be saved from his sins, can be either inwardly or outwardly holy. And 2. That at what time soever faith is given, holiness commences in the soul. For that instant, *the love of God*, (which is the source of holiness) *is shed abroad in the heart.*

But it is objected by the author of "*The Notions of the Methodists disproved*," "St. *James* says, *Can faith save him?*" I answer, such a faith as is without works cannot *bring a man to heaven.* But this is quite beside the present question.

You object, 2. "St. *Paul* says, that *faith made perfect by love*, St. *James*, that *faith made perfect*

by works, is the condition of salvation." You mean final salvation. I say so too: but this also is beside the question.

You object, 3. *That the belief of the gospel*, is called the *obedience of faith*, Rom. i. 5. And 4. That what *Isaiah* terms *believing*, St. *Paul* terms *obeying*. Suppose I grant you both the one and the other, what will you infer?

You object, 5. That in one scripture our Lord is stiled *The Saviour of them that believe*: and in another, *The author of eternal salvation to all them that obey him*. 6. That to the *Galatians* St. *Paul* writes, *Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love:* and to the *Corinthians, circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of* God. And hence you conclude, "There are several texts of scripture, wherein unbelief and disobedience are equivalently used." Very true: but can you conclude from thence, that we are not *saved by faith alone?*

11. You proceed to answer some texts which I had quoted. The first is *Ephes.* ii. 8. *By grace ye are saved, through faith.* "But (say you) faith does not mean here, that grace especially so called, but includes also obedience." But how do you prove this? That circumstance you had forgot: and so run off with a comment upon the context; to which I have no other objection,

objection, than that it is nothing at all to the queſtion.

Indeed ſome time after you add, "It is plain then that good works are always, in St. *Paul*'s judgment, joined with faith." (So undoubtedly they are, that is, as an effect is always joined with its cauſe) "And *therefore* we are not ſaved by faith alone." I cannot poſſibly allow the conſequence.

You afterwards cite two more texts, and add, "You ſee mere faith cannot be a condition of juſtification." You are out of your way. We are no more talking now of juſtification than of final ſalvation.

In conſidering *Acts* xvi. 31. *Believe in the* Lord Jeſus *and thou ſhalt be ſaved.* You ſay again, "Here the word *believe* does not ſignify faith only.—Faith neceſſarily produces charity and repentance; *therefore*, theſe are expreſſed by the word *believe.*" i. e. Faith neceſſarily produces holineſs. Therefore holineſs is a condition of holineſs. I want farther proof. That *Paul* and *Silas ſpake unto him the word of the Lord*; and that his faith did *in the ſame hour* work by love, I take to be no proof at all.

You then undertake to ſhew, that confeſſing our ſins, is a condition of juſtification, and that a confidence in the love of God, is not a condition. Some of your words are, "This, good Sir, give me leave to ſay, is the greateſt nonſenſe and contradiction poſſible. It it impoſſible you

can underſtand this jargon yourſelf, and therefore you labour in vain to make it intelligible to others. You ſoar aloft on eagle's wings, and leave the poor people to gape and ſtare after you."

This is very pretty, and very lively. But it is nothing to the purpoſe. For we are not now ſpeaking of juſtification: neither have I ſaid one word of "the condition of juſtification" in the whole tract to which you here refer.

"In the next place (ſay you) if we are ſaved (finally you mean) only by a confidence in the love of God."—Here I muſt ſtop you again; you are now running beſide the queſtion, on the other hand. The ſole poſition which I here advance is this: true believers are ſaved from inward and outward ſin by faith. By faith alone the love of God and all mankind is ſhed abroad in their hearts, bringing with it the mind that was in *Chriſt*, and producing all holineſs of converſation.

IV. 1. I am now to conſider, what has been lately objected, with regard to the *nature* of ſaving *faith*.

The author laſt mentioned "cannot underſtand how thoſe texts of St. *John* are at all to the purpoſe." 1 *John* iii. 1. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of* God. And chap. iv. 19. *We love him, becauſe he firſt loved us.* I anſwer

fwer 1. Thefe texts were not produced in *the appeal*, by way of proof, but of illuftration only. But 2. I apprehend they may be produced as a proof, both that Chriftian faith implies a confidence in the love of God, and that fuch a confidence has a direct tendency to falvation, to holinefs both of heart and life.

Behold what manner of love the Father hath beftowed upon us, that we fhould be called the fons of God! Are not thefe words an expreffion of Chriftian faith? As direct an one as can well be conceived? And I appeal to every man, whether they do not expreſs the ftrongeft confidence of the love of God? Your own comment puts this beyond difpute. "Let us confider attentively and with grateful hearts, the great love and mercy of God, in calling us to be his fons, and beftowing on us the privileges belonging to fuch." Do you not perceive, that you have given up the caufe? You have yourfelf taught us, that thefe words imply "a fenfe of the great love and mercy of God, in beftowing upon us the privileges belonging to his fons."

The apoftle adds, *Beloved, now are we the fons of* God; *and it doth not yet appear what we fhall be: but we know that when he fhall appear, we fhall be like him; for we fhall fee him as he is.*

I fuppofe no one will fay, either that thefe words are not expreffive of Chriftian faith; or, that they do not imply the ftrongeft confidence in the love of God. It follows, *And every man*

that hath this hope in him, purifieth himself even as he is pure.

Hence it appears, that this faith is a saving faith, that there is the closeſt connexion between this faith and holineſs. This text therefore is directly to the purpoſe, in reſpect of both the propoſitions to be proved.

The other is, *We love him, becauſe he firſt loved us.* And here alſo, for fear I ſhould fail in the proof, you have drawn it up ready to my hands. "God ſent his only ſon—to redeem us from ſin, by purchaſing for us grace and ſalvation. By which grace we—thro' faith and repentance have our ſins pardoned — and therefore we are bound to return the tribute of our love and gratitude, and to obey him faithfully as long as we live."

Now, that *we have our ſins pardoned*, if we *do not know* they are pardoned, cannot bind us either to love or obedience. But if we do know it, and by that very knowledge, or confidence in the pardoning love of God, are both bound and enabled to love and obey him, this is the whole of what I contend for.

2. You afterwards object againſt ſome other text which I had cited, to illuſtrate the nature of ſaving faith. My words were, "Hear believing *Job*, declaring his faith, *I know that* my *Redeemer liveth*. I here affirm two things, 1. That *Job* was then a believer. 2. That he declared his faith in theſe words. And all I affirm, you allow. Your own words are, "God was pleaſed

to

to beſtow upon him a ſtrong aſſurance of his favour — to inſpire him with a prophecy of the reſurrection, and that he ſhould have a ſhare in it."

I went on, " Hear *Thomas*, when having ſeen he believed, crying out my Lord and my God." hereon you comment thus, " The meaning of which is that St. *Thomas* makes a confeſſion, both of his faith and repentance." I agree with you. But you add, " in St. *Thomas*'s confeſſion there is not implied an aſſurance of pardon," you cannot agree with yourſelf in this ; but immediately ſubjoin, " If it did imply ſuch an aſſurance, he might well have it, ſince he had an immediate revelation of it from God himſelf."

Yet a little before you endeavoured to prove that one who was not a whit behind the very chief apoſtles had not ſuch an aſſurance : where, in order to ſhew that faith does not imply this, you ſaid, St. *Paul* methinks has fully determined this point (1 *Cor.* iv. 4.) *I know nothing by myſelf*, ſays he, *yet am I not hereby juſtified.*— " And if an apoſtle ſo illuminated, don't think himſelf juſtified"—Then I grant, he has fully determined the point. But before you abſolutely fix upon that concluſion, be pleaſed to remember your own comment that follows, on thoſe other words of St. *Paul*, *the life I now live, I live by faith in the Son of* God, *who loved me and gave himſelf for me.* Your words are, " And no queſtion a perſon indowed with ſuch extraordinary gifts, might

arrive at a very eminent degree of assurance."— So he *did arrive at a very eminent degree of assurance*, tho' *he did not think himself justified!*

I can scarce think you have read over that chapter to the *Colossians*: else surely you would not assert, that those words on which the stress lies, (*viz*, *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption thro' his blood, even the forgiveness of sins*) do not relate to *Paul* and *Timothy* who wrote the epistle, but to the *Colossians*, to whom they wrote," I need be at no pains to answer this; for presently after your own words are, "he hath made us, meaning the *Colossians*, as well as himself, meet to be inheritors."——

3. You may easily observe, that I quoted the council of *Trent* by memory, not having the book then by me. I own, and thank you for correcting my mistake: but in correcting one, you make another. For the decrees of the sixth session were not "published on the 13th of *January*:" but the session itself began on that day.

I cannot help reciting your next words, although they are not exactly to the present question.

"The words of the 12th. canon of the council of *Trent* are,"

"If any man shall say that justifying faith is nothing else but a confidence in the divine mercy,

cy, remitting ſins for Chriſt's ſake, and that this confidence is that alone by which we are juſtified, let him be accurſed." You add,

"This Sir, I am ſure is true doctrine, and perfectly agreeable to the doctrine of our church. And ſo you are not only anathematized by the council of *Trent*, but alſo condemned by our own church."

"Our church holds no ſuch ſcandalous and diſgraceful opinion."—According to our church, no man can have "the true faith, who has not a loving heart."—*Therefore* faith is not a confidence that any man's ſins are actually forgiven, and he reconciled to God." (What have the premiſſes to do with the concluſion!)

4. To decide this, let our church ſpeak for herſelf. Whether ſhe does not ſuppoſe and teach, that every particular believer knows that his ſins are forgiven, and he himſelf is reconciled to God.

Firſt then, our church ſuppoſes and teaches every particular believer, to ſay concerning himſelf, "In my baptiſm *I was made a member of Chriſt, a child of God, and an inheritor of the kingdom of heaven. And I thank God who hath called me to that ſtate of ſalvation. And I pray to God that I may continue in the ſame to my life's end.*

Now does this perſon *know* what he ſays to be true? If not, it is the groſſeſt hypocriſy. But if he does, then he knows, that *he in particular* is reconciled to God.

The next words I ſhall quote may be a comment on theſe: May God write them in our hearts!

" A true chriſtian man is not afraid to die, who is the very member of Chriſt, the temple of the Holy Ghoſt, the Son of God, and the very inheritor of the everlaſting kingdom of heaven. But plainly contrary, he not only puts away the fear of death, but wiſhes, deſires and longs heartily for it. *Sermon againſt the fear of death.*" I. part.

Can this be, unleſs he has a ſure confidence that he, in particular, is reconciled to God?

" Men commonly fear death, firſt becauſe of leaving their worldly goods and pleaſures. 2. For fear of the pains of death; and 3. For fear of perpetual damnation. But none of theſe cauſes trouble good men, becauſe they ſtay themſelves by true faith, perfect charity, and ſure hope of endleſs joy and bliſs everlaſting." *ibid.* II. part.

" All theſe therefore have great cauſe to be full of joy, and not to fear death nor everlaſting damnation. For death cannot deprive them of Jeſus Chriſt, death cannot take him from us, nor us from him. Death not only cannot harm us, but alſo ſhall profit us and join us to God more perfectly. And thereof a chriſtian heart may be ſurely certified. *It is God*, ſaith St. *Paul, which hath given us an earneſt of his Spirit.* As long as we be in the body, we are in a ſtrange country. But

But we have a desire rather to be at home with God." *ibid.*

He that runneth may read in all these words, the confidence which our church supposes, every particular believer to have, that he himself is reconciled to God.

To proceed, " The only instrument of salvation required on our parts is faith, that is, a sure trust and confidence, that God both hath and will forgive our sins, that he hath accepted us again into his favour, for the merits of Christ's death and passion." *Second sermon on the passion.*

" But here, we must take heed that we do not halt with God through an unconstant, wavering faith. *Peter* coming to Christ upon the water, because he fainted in faith was in danger of drowning. So we, if we begin to waver or doubt, it is to be feared lest we should sink as *Peter* did: not into the water, but into the bottomless pit of hell-fire. Therefore I say unto you, that we must apprehend the merits of Christ's death by faith, and that with a strong and stedfast faith; nothing doubting, but that Christ by his own oblation hath taken away our sins, and hath restored us again to God's favour." *ibid.*

5. If it be still said, that the church speaks only of men in general, but not of the confidence of this or that particular person: even this last, poor subterfuge, is utterly cut off by the following words:

" *Thou*, O man, haſt received the body of Chriſt which was once broken, and his blood which was ſhed for the remiſſion of *thy* ſin. Thou haſt received his body to have within *thee* the Father, the Son, and the Holy Ghoſt, for to endow *thee* with grace, and to comfort *thee* with their preſence. Thou haſt received his body, to endow *thee* with everlaſting righteouſneſs, and *to aſſure thee* of everlaſting bliſs." *Sermon on the reſurrection.*

I ſhall add but one paſſage more, from the firſt part of the ſermon on the ſacrament.

" Have a ſure and conſtant faith, not only that the death of Chriſt is available for all the world, but that he hath made a full and ſufficient ſacrifice for *thee*, a perfect cleanſing of *thy* ſins, ſo that thou mayſt ſay with the apoſtle, *he loved* thee and gave himſelf for *thee*. For this is to make Chriſt *thine own*, and to apply his merits unto *thyſelf*."

Let every reaſonable man now judge for himſelf, what is the ſenſe of our church as to the *nature* of *ſaving faith*. Does it not abundantly appear, that the church of *England* ſuppoſes every particular believer, to have a ſure confidence, that *his* ſins are forgiven, and he *himſelf* reconciled to God? Yea, and how can the abſolute neceſſity of this faith, this unwavering confidence, be more ſtrongly or peremptorily aſſerted, than it is in thoſe words: " If we begin to waver or doubt, it is to be feared, leſt we ſink as *Peter* did:

did: Not into the water; but into the bottomleſs pit of hell-fire?"

6. I would willingly diſmiſs this writer here. I had ſaid in *the earneſt appeal* (what I am daily more and more confirmed in) that this faith is uſually given in a moment. This you greatly diſlike. Your argument againſt it, if put into form, will run thus:

"They who firſt apprehend the meaning of the words delivered, then gave their aſſent to them, then had confidence in the promiſes to which they aſſented, and laſtly, loved God, did not receive faith in a moment."

But the believers mentioned in *the Acts*, firſt apprehended the meaning of the words, then gave their aſſent, then had confidence in the promiſes, and laſtly, loved God: Therefore

"The believers mentioned in *the Acts*, did not receive faith in a moment."

I deny the major. They might firſt apprehend, then aſſent, then confide, then love, and yet receive faith in a moment: In *that* moment, wherein their general confidence became particular, ſo that each could ſay, "*My Lord, and my God.*"

One paragraph more I will be at the pains to tranſcribe. "You inſinuate, that the ſacraments are only requiſite to the well-being of a viſible church: Whereas the church declares, that the due adminiſtration of them, is an eſſential *property thereof.* I ſuppoſe you hinted this to gratify your loving diſciples the Quakers."

This

This is flat and plain. Here is a fact positively averred: and a reason also assigned for it. Now do you take yourself to be a man of candor, I had almost said, of common honesty? My very words in the place referred to, are, "A visible church is a company of faithful people. This is the essence of it. And the *properties thereof* are, That the pure word of God be preached therein, and the sacraments duly administered."

7. Before I take my leave, I cannot but recommend to you that advice of a wise and good man,

"Be calm in arguing; for fierceness makes
"Error a fault, and truth discourtesy."

I am grieved at your extreme warmth: You are in a thorough ill-humour from the very beginning of your book to the end. This cannot hurt *me*. But it may *yourself*. And it does not at all help your cause. If you denounce against me all the curses from *Genesis* to the *Revelation*, they will not amount to one argument. I am willing (so far as I know myself) to be reproved either by you or any other. But whatever you do let it be done in love, in patience, in meekness of wisdom.

V. 1. With regard to the author of faith and salvation, abundance of objections have been made: It being a current opinion, that "Christians are not now to receive the Holy Ghost."

Accord-

Accordingly, whenever we ſpeak of the Spirit of God, of his operations on the ſouls of men, of his *revealing* unto us the things of God, or *inſpiring* us with good deſires or tempers: whenever we mention the *feeling* his mighty power, *working in us*, according to his good pleaſure: The general anſwer we have to expect is, "This is rank *enthuſiaſm*. So it was with the apoſtles and firſt chriſtians. But only *enthuſiaſts* pretend to this now."

Thus all the ſcriptures, abundance of which might be produced, are ſet aſide at one ſtroke. And whoever cites them, as *belonging to all Chriſtians*, is ſet down for an *enthuſiaſt*.

The firſt tract I have ſeen, wrote expreſly on this head, is remarkably intitled,

"The operations of the Holy Spirit *imperceptible*, and how men may *know*, when they are under the guidance and influence of the Spirit."

You begin, "As we have ſome among us who pretend, to a more than ordinary guidance by the Spirit—(indeed I do not: I pretend to no other guidance, than is ordinarily given to all Chriſtians) it may not be improper to diſcourſe, on the operation of God's Holy Spirit."——

"To this end be thou pleaſed, O gracious fountain of truth, to aſſiſt me with thy heavenly direction in ſpeaking of thee."

Alas, Sir, what need have you to ſpeak any more? You have already granted all I deſire, viz. That "we may *all now* enjoy, and *know* that we do

do enjoy, the heavenly direction of God's Spirit."

However, you go on, and observe that the *extraordinary gifts* of the Holy Ghost, were granted to the first Christians only, but his *ordinary graces* to all Christians in all ages: Both which you then attempt to enumerate: Only suspending your discourse a little, when "some conceited *enthusiasts*" come in your way.

2. You next enquire, "After what manner these graces are raised in our souls?" And answer, "How to distinguish these heavenly motions, from the natural operations of our minds, we have no light to discover. The scriptures—declaring that the operations of the Holy Spirit, are not subject to any sensible *feelings* or perceptions. For what communication can there be between *feelings*, which are properties peculiar to matter, and the suggestions of the Spirit?—All reasonable Christians believe, that he works his graces in us in an imperceptible manner; and that there is no sensible difference between his and the natural operations of our minds."

I conceive this to be the strength of your cause. To support that conclusion, that the operations of the Spirit are imperceptible, you here alledge, 1. "That all reasonable Christians believe this." So you say. But I want proof. 2. "That there can be no communications (I fear, you mistook the word) between the suggestions of the Spirit, and *feelings* which are *properties*

ties peculiar to matter." How! Are the *feelings* now in queſtion, *properties peculiar to matter?* The *feeling* of peace, joy, love? Or any *feelings* at all? I can no more underſtand the philoſophy than the divinity of this. 3. "That the ſcriptures declare, the operations of the Spirit are not ſubject to any *ſenſible feelings*." You are here diſproving, as you ſuppoſe, a propoſition of mine. But are you ſure you underſtand it? By *feeling*, I mean, being inwardly conſcious of. By *the operations of the Spirit*, I do not mean *the manner* in which he operates, but *the graces* which he operates in a Chriſtian. Now be pleaſed to produce thoſe ſcriptures which declare, "That a Chriſtian cannot *feel* or *perceive theſe operations*."

3. Are you not convinced, Sir, that you have laid to my charge things which I know not? I do not gravely tell you (as much an *enthuſiaſt* as you over and over affirm me to be) "That I *ſenſibly feel* (in *your* ſenſe) the motions of the Holy Spirit." Much leſs do I "make this, any more than convulſions, agonies, howlings, roarings, and violent contorſions of the body," either "Certain ſigns of mens being in a ſtate of ſalvation," or "neceſſary in order thereunto." You might with equal juſtice and truth inform the world, and the worſhipful the magiſtrates of *Newcaſtle*, that I make *ſeeing the wind*, or *feeling* the light, neceſſary to ſalvation.

Neither do I "confound the *extraordinary* with the *ordinary* operations of the Spirit." And

as

as to your laſt enquiry, "What is the beſt proof of our being led by the Spirit?" I have no exception to that juſt and ſcriptural anſwer, which you yourſelf have given, "A thorough change and renovation of mind and heart, and the leading a new and holy life."

4. "That I confound the *extraordinary* with the *ordinary* operations of the Spirit, and therefore am an *enthuſiaſt*," is alſo ſtrongly urged, in a charge delivered to his clergy, and lately publiſhed by the Lord Biſhop of *Litchfield* and *Coventry*.

An extract of the former part of this, I ſubjoin, in his Lordſhip's words.

"I cannot think it improper to obviate the contagion, of thoſe *enthuſiaſtical* pretenſions, that have lately betrayed whole multitudes, either into preſumption or melancholy. *Enthuſiaſm* indeed when detected, is apt to create infidelity; and infidelity is ſo ſhocking a thing, that many rather run into the other extreme, and take refuge in *enthuſiaſm*. But infidelity and *enthuſiaſm* ſeem now to act in concert againſt our eſtabliſhed religion. As infidelity has been ſufficiently oppoſed, I ſhall now lay before you the weakneſs of thoſe *enthuſiaſtical* pretenſions." page 1, 2.

Now to confute effectually, and ſtrike at the root of thoſe *enthuſiaſtical* pretenſions,

"Firſt, I ſhall ſhew, that it is neceſſary to lay down ſome method for diſtinguiſhing real from pretended inſpiration." page 3, 5.

"Many

" Many expreſſions occur in the *new Teſtament*, concerning the operations of the holy Spirit. But men of an *enthuſiaſtical* temper, have confounded paſſages of a quite different nature, and have jumbled together thoſe that relate to the *extraordinary* operations of the Spirit, with thoſe that relate only to his *ordinary* influences. It is therefore neceſſary to uſe ſome method for ſeparating thoſe paſſages, relating to the operations of the Spirit, that have been ſo miſapplied to the ſervice of *enthuſiaſtical* pretenders." Page 5, 6, 7.

" I proceed therefore to ſhew,

" Secondly, That a diſtinction is to be made between thoſe paſſages of ſcripture about the bleſſed Spirit that peculiarly belong to the primitive church, and thoſe that relate to Chriſtians in all ages." Page 7.

" The exigencies of the apoſtolical age required the *miraculous* gifts of the Spirit. But theſe ſoon ceaſed. When therefore we meet in the ſcripture with an account of thoſe *extraordinary* gifts, and likewiſe with an account of his *ordinary* operations, we muſt diſtinguiſh the one from the other. And that not only for our own ſatisfaction, but as a means to ſtop the growth of *enthuſiaſm*." Page 8, 9, 10.

" And ſuch a diſtinction ought to be made, by the beſt methods of interpreting the ſcriptures: which moſt certainly are an attentive conſideration of the occaſion and ſcope of thoſe paſſages,

in

in concurrence with the general ſenſe of the primitive church." P. 11.

" I propoſe, Thirdly, to ſpecify ſome of the chief paſſages of ſcripture, that are miſapplied by modern *Enthuſiaſts*, and to ſhew that they are to be interpreted *chiefly*, *if not only*, of the apoſtolical church ; and that they very little, if at all relate, to the preſent ſtate of Chriſtians." P. 12.

" I begin, ſays your Lordſhip, with the original promiſe of the Spirit, as made by our Lord a little before he left the world."

I muſt take the liberty to ſtop your Lordſhip on the threſhold. I deny this original promiſe of the Spirit. I expect his aſſiſtance, in virtue of many promiſes, ſome hundred years prior to this.

If you ſay, " However this is *the original* or firſt *promiſe of the Spirit*, in the new Teſtament." No, my Lord ; thoſe words were ſpoken long before : *he ſhall baptize you with the Holy Ghoſt, and with fire.*

Will you reply ? " Well, but this is the original promiſe *made by our* Lord." I anſwer, not ſo neither, for it was before this, Jeſus himſelf *ſtood and cried, If any man thirſt, let him come unto me and drink, he that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. And this he ſpake of the Spirit, which they ſhould receive who believed on him* (οὗ ἔμελλόν λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν) If I miſtake not, this may more juſtly be termed, *our* Lord's

original

original promise of the Spirit. And who will assert, that this is to be interpreted *chiefly, if not only* of the apostolical church ?"

6. Your Lordship proceeds : " It occurs in the 14th and 16th chapters of St. *John*'s gospel; in which he uses these words"——in what verses, my Lord ? † Why is not this specified ? Unless to furnish your Lordship with an opportunity of doing the very things whereof you before complained, of " confounding passages of a quite contrary nature, and jumbling together those that relate to the *extraordinary* operations of the Spirit, with those that relate to his *ordinary* influences ?"

You cite the words thus ; *When the Spirit of truth is come he will guide you into all truth, and he will shew you things to come.* (These are nearly the words that occur, chap. xvi. ver. 13.)

" And again, *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* These words occur in the 14th chapter, at the 26th verse."

But my Lord, I want the original promise still; the original (I mean) of those made in this very discourse. Indeed your margin tells us, where it is, (chap. xiv. ver. 16.) but the words appear

† I take it for granted, that the citation of texts in the margin, which is totally wrong, is a blunder of the printer's.

pear not. Taken together with the context they run thus:

If ye love me, keep my commandments.

And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever:

Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him. Chap. xiv. ver. 15, 16, 17.

My Lord, ſuffer me to enquire, why you ſlipt over this text? Was it not (I appeal to the Searcher of your heart!) becauſe you was conſcious to yourſelf, that it would neceſſarily drive you to that unhappy dilemma, either to aſſert that *for ever*, εἰς τὸν αἰῶνα, meant only ſixty or ſeventy years; or to allow, that the text muſt be interpreted of the *ordinary* operations of the Spirit, in all future ages of the church.

And indeed that the promiſe in this text belongs to all Chriſtians, evidently appears, not only from your Lordſhip's own conceſſion, and from the text itſelf, (for who can deny, that this Comforter or paraclete is now given to all them that believe?) but alſo from the preceding, as well as following, words. The preceding are, *If ye love me, keep my commandments. And I will pray the Father*--none ſurely can doubt, but theſe belong to all Chriſtians in all ages. The following words are, *Even the Spirit of truth, whom the* world *cannot receive.* True; the *world* cannot:

cannot; but *all Chriſtians* can, and will receive him *for ever*.

6. The ſecond promiſe of the Comforter, made in this chapter, together with its context, ſtands thus:

Judas *ſaith unto him (not* Iſcariot) Lord, *how is it that thou will manifeſt thyſelf unto us, and not unto the world?* Ver. 22.

Jeſus *anſwered and ſaid unto him, if any man love me, he will keep my word. And my Father will love him, and we will come unto him, and make our abode with him.* Ver. 23.

He that loveth me not, keepeth not my word: and the word which ye hear is not mine, but the Father's which ſent me. Ver. 24.

Theſe things have I ſpoken unto you, being yet with you. Ver. 25.

But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he will teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Ver. 26.

Now, How does your Lordſhip prove that this promiſe belongs only to the primitive church? Why, 1. You ſay, "It is very clear from the bare recital of the words." I apprehend not. But this is the very queſtion, which is not to be begged, but proved. 2. You ſay, *The Spirit's bringing all things to their remembrance, whatſoever he had ſaid unto them*, cannot poſſibly be applied to any other perſons but the apoſtles." "Cannot be applied!" This is a flat begging the queſtion

queſtion again, which I cannot give up without better reaſons. 3 " The gifts of *prophecy* and of being *guided into all truth, and taught all things*, can be applied only to the apoſtles, and thoſe of that age who were immediately inſpired." Here your Lordſhip, in order the more plauſibly to beg the queſtion again, " Jumbles together the *extraordinary* with the *ordinary* operations of the Spirit." The gift of *prophecy*, we know, is one of his *extraordinary* operations ; but there is not a word of it in this text : nor, therefore ought it to be " confounded with his *ordinary* operations," ſuch as the being *guided into all truth*, (all that is neceſſary to ſalvation) and *taught all* (neceſſary) *things*, in a due uſe of the *means* he hath ordained. Ver. 26.

In the ſame manner, namely, in a ſerious and conſtant uſe of proper *means*, I believe the aſſiſtance of the Holy Ghoſt is given to all Chriſtians, to *bring all things* needful *to their remembrance, whaſoever* Chriſt *hath ſpoken to them* in his word. So that I ſee no occaſion to grant, without ſome kind of proof, (eſpecially conſidering the occaſion of this, and the ſcope of the preceding verſes) that even " this promiſe cannot poſſibly be applied to any other perſons but the apoſtles."

7. In the ſame diſcourſe of our Lord we have a third promiſe of the Comforter, the whole clauſe runs thus:

If I go not away, the Comforter will not come unto

unto you; but if I go, I will ſend him unto you. Chap. xvi. ver. 7.

And when he is come, he will reprove (or convince) *the world of ſin, and of righteouſneſs, and of judgment.* Ver. 8.

Of ſin, becauſe they believe not on me;

Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more:

Of judgment, becauſe the prince of this world is judged; ver. 9, 10, 11.

I have yet many things to ſay unto you; but ye cannot bear them now: (Ver. 12.) *but when he ſhall come, the Spirit of truth, he will guide you into all truth——And he will ſhew you things to come.* Ver. 13.

There is only one ſentence here which has not already been conſidered, *He will ſhew you things to come.*

And this, it is granted, relates to the gift of *prophecy*, one of the *extraordinary* operations of the Spirit.

The general concluſion which your Lordſhip draws, is expreſt in theſe words. "Conſequently all pretenſions to the Spirit, in the proper ſenſe of the words of this promiſe (*i. e.* of theſe ſeveral texts of St. *John*) are vain and inſignificant, as they are claimed by modern *Enthuſiaſts.*" And in the end of the ſame paragraph you add, "None but the *ordinary* operations of the Spirit are to be now expected, ſince thoſe that are of a *miraculous* (or

extraordinary) kind are NOT PRETENDED TO, even by modern *Enthuſiaſts*.

My Lord, this is ſurprizing. I read it over and over, before I could credit my own eyes. I verily believe this one clauſe, with unprejudiced perſons, will be an anſwer to the whole book. You have been vehemently crying out all along againſt thoſe *enthuſiaſtical* pretenders; nay, the very deſign of your book, as you openly declare, "was to ſtop the growth of their *Enthuſiaſm*; who have had the aſſurance (as you poſitively affirm, page 6,) to claim to themſelves the *extraordinary* operations of the Holy Spirit." And here you as poſitively affirm, that thoſe *extraordinary* operations "are not pretended to by them at all!"

8. Yet your Lordſhip proceeds, "The next paſſage of ſcripture, I ſhall mention as peculiarly belonging to the primitive times, though miſapplied to the preſent ſtate of Chriſtians by modern *Enthuſiaſts*, is what relates to the *teſtimony of the Spirit*, and *praying by the Spirit*, in the 8th chapter of the epiſtle to the *Romans*." Page 16.

I believe it incumbent upon me thoroughly to weigh the force of your Lordſhip's reaſoning on this head. You begin, "After St. *Paul* had treated of that ſpiritual principle in Chriſtians, which enables them *to mortify the deeds of the body* —he ſays, *if any man have not the Spirit of* Chriſt, *he is none of his*. This makes the diſtinction of a true Chriſtian, particularly in oppoſition to the *Jews*." I apprehend it is juſt here, that you

Lordſhip

Lordſhip turns out of the way, when you ſay, " particularly in oppoſition to the *Jews*." Such a *particular* oppoſition I cannot allow, till ſome ſtronger proof is produced, than St. *Paul*'s occaſionally mentioning ſix verſes before, " the imperfection of the *Jewiſh* law."

Yet your Lordſhip's mind is ſo full of this, that after repeating the 14th and 15th verſes (*as many as are led by the Spirit of God, they are the ſons of God: for ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father!*) you add, " in the former part of this verſe, the apoſtle ſhews again the imperfection of the *Jewiſh* law." This alſo calls for proof: otherwiſe, it will not be allowed, that he here ſpeaks of the *Jewiſh* law at all: not, tho' we grant that " the *Jews* were ſubject to the *fear* of death, and lived in conſequence of it, in a ſtate of *bondage*." For are not all unbelievers, as well as the *Jews*, more or leſs, in the ſame *fear* and *bondage*?

Your Lordſhip goes on, " In the latter part of the verſe he ſhews the ſuperiority of the *Chriſtian* law to that of the *Jews*." Page 18. Where is the proof, my Lord? How does it appear, that he is ſpeaking either of the *Chriſtian* or *Jewiſh* law, in thoſe words, *Ye have received the Spirit of adoption, whereby we cry, Abba, Father?* However you infer, " *Chriſtians* then are the adopted ſons of God, in contradiſtinction to the *Jews*, as the former had the gifts of the Holy Ghoſt, which

none of the latter had at that time : and *the body of the Jews* never had." No, nor *the body of the Chriſtians* neither. So that if this be a proof againſt the *Jews*, it is the very ſame againſt the *Chriſtians*.

I muſt obſerve farther on the preceding words, 1. That your Lordſhip begins here, to take the word *Chriſtians* in a new and peculiar ſenſe, for the whole body of the then Chriſtian Church : 2. That it is a bad inference, " as, or becauſe they had the gifts of the Holy Ghoſt, therefore they were the ſons of God." On the one hand, if they were the children of God, it was not, becauſe they had gifts. On the other, a man may have all thoſe gifts, and yet be a child of the devil.

9. I conceive, not only that your Lordſhip has *proved* nothing hitherto, not one point that has any relation to the queſtion : but that, ſtrictly ſpeaking, you have not *attempted to prove* any thing, having *taken for granted* whatever came in your way. In the ſame manner you proceed, " The apoſtle goes on, *The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.* This paſſage, as it is connected with the preceding one, relates to the general adoption of Chriſtians, or their becoming the ſons of God inſtead of the *Jews*."—" This paſſage relates"—How is that proved ? By its connexion with the preceding ? In no wiſe, unleſs it be good arguing to prove *Ignotum per ignotius*. It

has

has not yet been proved, that the preceeding paſſage itſelf has any relation to this matter.

Your Lordſhip adds, " But what was the ground of this preference that was given to Chriſtians? It was plainly the (miraculous) *gifts of the Spirit*, which they had, and which the *Jews* had not." *This preference given to Chriſtians*, was juſt before expreſt by their *becoming the ſons of* God *inſtead of the* Jews. Were the gifts of the Spirit then *the ground of this preference?* The ground of their becoming the ſons of God? What an aſſertion is this! And how little is it mended, though I allow, that " theſe miraculous gifts of the Spirit, were a teſtimony that God acknowledged the *Chriſtians* to be his people and not the *Jews:* (ſince the *Chriſtians* who worked miracles, did it not *by the works of the law*, but by *the hearing of faith?*")

Your Lordſhip concludes, " From theſe paſſages of St. *Paul*, compared together, it clearly follows, that the fore-mentioned *teſtimony of the Spirit*, was the *public teſtimony* of miraculous gifts—and, conſequently, *the witneſs of the Spirit that we are the children of* God, cannot poſſibly be applied, to the *private teſtimony* of the Spirit given to our own conſciences, as is pretended by modern *enthuſiaſts*." Page 20.

If your concluſion, my Lord, will ſtand without the premiſſes it may: but that it has no manner of connection with them, I truſt does partly, and will more fully appear, when we view the

whole paſſage to which you refer. And I believe that paſſage, with very little comment, will prove, in direct oppoſition to that concluſion, that the teſtimony of the Spirit there mentioned, is not the *public teſtimony* of miraculous gifts, but muſt be applied to the *private teſtimony* of the Spirit, given to our own conſciences.

10. St. *Paul* begins the 8th chapter of his Epiſtle to the *Romans*, with the great privilege of every Chriſtian believer, (whether *Jew* or *Gentile* before) *There is now no condemnation for them that are in* Chriſt Jeſus, engrafted into him by faith, *who walk not after the fleſh, but after the Spirit. For* now every one of them may truly ſay, *The law* (or power) *of the Spirit of life in* Chriſt Jeſus (given unto me for his ſake) *hath made me free from the law* (or power) *of ſin and death. For that which the law could not do, in that it was weak through the fleſh,* God *ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin,* did; when he *condemned,* (crucified, put to death, deſtroyed) *ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. For they that are after the fleſh, mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit.* Verſe 1—5.

Is it not evident, that the apoſtle is here deſcribing a true Chriſtian, a holy believer? In oppoſition, not particularly to a *Jew*, much leſs to the *Jewiſh law*, but to every unholy man, to all, whether

whether *Jews* or *Gentiles, who walk after the flesh?* He goes on

For, to be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God; *for it is not subject to the law of* God; *neither indeed can be. So then they that are in the flesh, cannot please* God. Ver. 6, 7, 8.

The opposition between a holy and unholy man, is still glaring and undeniable. But can any man discern, the least glimmering of opposition, between the *Christian* and the *Jewish* LAW.

The apostle goes on, *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of* God *dwell in you. Now if any man have not the Spirit of* Christ, *he is none of his. But if* Christ *be in you, the body is dead, because of sin, but the spirit is life because of righteousness. But if the Spirit of him that raised up* Jesus *from the dead dwell in you, he that raised up* Christ *from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of* God, *they are the sons of* God. Verse 9—14.

Is there one word here, is there any the least intimation of *miraculous* gifts, or of the *Jewish law?*

It follows, *For ye have not received the ſpirit of bondage again, to fear* (ſuch as all ſinners have, when they at firſt ſtirred up to ſeek God, and begin to ſerve him from a ſlaviſh fear of puniſhment) *But ye have received the ſpirit of adoption* (of free love) *whereby we cry, Abba, Father. The Spirit itſelf* (which God *hath ſent forth into our hearts, crying, Abba, Father,) beareth witneſs with our ſpirit, that we are the children of* God. Verſe 15, 16.

I am now willing to leave it, without farther comment, to the judgment of every impartial reader, whether it does not appear from the whole ſcope and tenor of the text and context taken together, that this paſſage does not refer to the *Jewiſh law*, nor to the *public teſtimony of miracles:* neither of which can be dragged in, without putting the utmoſt force on the natural meaning of the words. And if ſo, it will follow, that this *witneſs of the Spirit* is *the private teſtimony given to our own conſciences:* which, conſequently, all ſober Chriſtians may claim, without any danger of *enthuſiaſm*.

11. "But I go on (ſays your Lordſhip, page 21.) to the conſideration of the other paſſages in the ſame chapter, relating to our *praying by the Spirit*, namely at verſe 26 and 27, which runs thus, *Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered. And he*

he that ſearcheth the hearts, knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints, according to the will of God.

Here is a circumſtance highly needful to be obſerved, before we enter upon this queſtion. Your Lordſhip undertakes to fix the meaning of an expreſſion uſed by St. *Paul*, in the 14th chapter of his firſt epiſtle to the *Corinthians*. And in order thereto, you laboriouſly explain part of the 8th chapter of the *Romans*. My Lord, how is this? Will it be ſaid, Why *this* is often alledged to prove the wrong ſenſe of *that* ſcripture? I conceive, this will not ſalve the matter at all. Your Lordſhip had before laid down a particular method, as the only ſure one whereby to diſtinguiſh what ſcriptures belong to all Chriſtians, and what do not. This method is, the conſidering the occaſion and ſcope of thoſe paſſages, by comparing the text and context together. You then propoſe, by the uſe of this method, to ſhew, that ſeveral texts have been miſapplied by *Enthuſiaſts*. One of theſe is the 15th verſe of the 14th chapter of the firſt epiſtle to the *Corinthians*. And to ſhew, that *Enthuſiaſts* have miſapplied this, you comment on the 8th chapter to the *Romans!*

However, let us weigh the comment itſelf. The material part of it begins thus: (p. 22.) "Now he adds another proof of the truth of Chriſtianity: *Likewiſe the Spirit helpeth our infirmities* (or our *diſtreſſes*, for ἀσθενείας ſignifies both." I doubt that: I require authority for it.)

" And then he mentions, in what inſtances he does ſo, viz. In *prayers* to God about afflictions"—(In nothing elſe, my Lord? Did he *help their infirmities*, in no other inſtance than this?) " *We know not*, ſays he, *what we ſhould pray for as we ought*. That is, whether it be beſt for us to bear afflictions, or to be delivered from them. But *the Spirit*, OR the gift of the Spirit, inſtructs us how to *pray* in a manner agreeable to the will of God." *The Spirit*, OR the *gift* of the Spirit! What marvellous reaſoning is this? If theſe " are often put for each other," what then? How is that evinced to be the caſe here?

12. " The apoſtle goes on, *The Spirit itſelf* (p. 23) *maketh interceſſion for us, with groanings which cannot be uttered:* That is, the *ſpiritual* or *inſpired perſon* prayed in that capacity for the whole aſſembly." " That is!" Nay, that is again the very point to be proved, elſe we get not one ſtep farther.

" The apoſtle goes on thus, verſe 27. *And he that* (p. 24.) *ſearcheth the hearts, knoweth what is the mind of the ſpirit*, (that is, of the *ſpiritual* or *inſpired* perſon) *becauſe* he *maketh interceſſion for the ſaints, according to the will of* God. That is, God knows the intention of the *ſpiritual* perſon, who has the *gift* of *prayer*, which he uſes for the benefit of the whole aſſembly; he, I ſay, leaves it entirely to God, whether it be beſt that they ſhould ſuffer afflictions, or be delivered from them." Page 25.

My

My Lord, this is more aſtoniſhing than all the reſt! I was expecting all along in reading the preceding pages (and ſo I ſuppoſe, was every thinking reader) when your Lordſhip would mention, that the perſon *miraculouſly inſpired* for that intent, and praying κατὰ Θεὸν either for the ſupport or deliverance of the people, ſhould *have the very petition which he aſked of him.* Whereas you intended no ſuch thing! But ſhut up the whole with that lame and impotent concluſion, "He leaves it to God, whether it be beſt they ſhould ſuffer afflictions, or be delivered from them."

Had he then that *miraculous* gift of God, that he might do what any common Chriſtian might have done without it? Why, any perſon in the congregation might have prayed thus: nay, could not pray otherwiſe, if he had the *ordinary* grace of God: "Leaving it to God, whether he ſhould ſuffer afflictions ſtill, or be delivered from them." Was it *only* in the apoſtolical age, that "the Spirit inſtructed Chriſtians *thus* to pray?" Cannot a man pray *thus*, either for himſelf or others, unleſs he has the *miraculous* gift of prayer!— So, according to your Lordſhip's judgment, "To pray in ſuch a manner, as in the event to leave the continuance of our ſufferings, or our deliverance from them, with a due ſubmiſſion, to the good pleaſure of God," is one of thoſe "*extraordinary* operations of the Spirit," which none now pretend to but "modern *enthuſiaſts!*"

I beſeech your Lordſhip to conſider. Can you coolly maintain, that "the praying with a due ſubmiſſion to the will of God," even in heavy affliction, is a *miraculous gift?* An *extraordinary operation* of the Holy Ghoſt? Is *this* peculiar to the primitive times? Is it what *none* but *enthuſiaſts* now pretend to? If not, then your Lordſhip's own account of *praying by the Spirit* indiſputably proves, that this is one of the *ordinary* privileges of all Chriſtians, to the end of the world.

13. "I go on (your Lordſhip adds) to another paſſage of ſcripture, that has been entirely (p. 27.) miſapplied by modern *enthuſiaſts*. 1 Cor. ii. 4, 5. *And my ſpeech and my preaching were not with enticing words of man's wiſdom, but in the demonſtration of the ſpirit and of power; that your faith ſhould not ſtand in the wiſdom of man, but in the power of* God." Page 29.

"It is only neceſſary to evince, that by *the demonſtration of the ſpirit and power* is meant the demonſtration of the truth of Chriſtianity, that ariſes from the propheſies of the *Old Teſtament*, and the *miracles* of *Chriſt* and his *apoſtles*." Yes, it is neceſſary farther to evince, that theſe words have *no other* meaning. But firſt, How will you evince, that they bear this? In order thereto, your Lordſhip argues thus:

"The former *ſeems to be* the demonſtration of the Spirit, with regard to the prophetical teſtimonies of him.—And *the demonſtration of power, muſt*

muſt ſignify the power of God, exerted in miracles." (p. 30.) "Muſt;" Why ſo? That δύναμις often ſignifies *miraculous power*, is allowed—But what follows? That it *muſt mean* ſo in this place? That ſtill remains to be proved.

Indeed your Lordſhip ſays, this "appears from the following verſe, in which is aſſigned the reaſon for uſing this method of proving Chriſtianity to be true, viz. *That your faith ſhould not ſtand in the wiſdom of man, but in the power of* God. By the power of God therefore muſt neceſſarily be underſtood, the miracles performed by Chriſt and his apoſtles." By the illative particle, *therefore*, this propoſition ſhould be an inference from ſome other: but what other I cannot yet diſcern. So that, for the preſent, I can only look upon it, as a freſh inſtance of begging the queſtion.

"He goes on in the 7th, 10th and following verſes, to explain this *demonſtration of the ſpirit and of power.*" But he does not ſay one ſyllable therein, either of the *ancient prophecies*, or of *miracles*. Nor will it be eaſily proved, that he ſpeaks either of one or the other, from the beginning of the chapter to the end.

After tranſcribing the 13th verſe, *which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*, your Lordſhip adds, "From which laſt paſſage it appears, that the words which the Holy Ghoſt is ſaid *to teach*,

teach, muſt be the prophetical revelations of the *Old Teſtament*, which were diſcovered to the apoſtles by the ſame Spirit." I cannot apprehend, how this appears. I cannot as yet ſee any connection at all between the premiſſes and the concluſion.

Upon the whole, I deſire any calm and ſerious man, to read over this whole chapter; and then he will eaſily judge, what is the natural meaning of the words in queſtion: and whether (although it be allowed, that they were *peculiarly* fulfilled in the apoſtles, yet) they do not manifeſtly belong, *in a lower ſenſe*, to every true miniſter of Chriſt? For what can be more undeniable than this, that *our* preaching alſo is vain, unleſs it be attended with *the power* of that Spirit, who alone pierceth the heart? And that your hearing is vain, unleſs the ſame *power be preſent to heal* your ſoul, and to give you a faith which *ſtandeth not in the wiſdom of man, but in the power of* God?

14. "Another paſſage that (your Lordſhip thinks) has been miſapplied by *enthuſiaſts*, but was really peculiar to the times of the apoſtles, is 1 John ii. 20. and 27. (p. 35.) *Ye have an unction from the Holy One, and ye know all things.——But the anointing which ye have received of him abideth in you: And ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie. And even as it hath taught you, ye ſhall abide in him.*"

"Here

" Here the apoſtle arms the true Chriſtians again ſeducers, by an argument drawn from *the unction from the Holy One*, that was *in* or rather *among* them: that is, from the *immediate inſpiration* of ſome of their teachers." p. 37.

Here it reſts upon your lordſhip, to prove (as well as affirm) 1. That ἐν ſhould be tranſlated *among*: 2. That this *unction from the Holy One* means, " The inſpiration of ſome of their teachers."

The latter your lordſhip attempts to prove thus:

" The inſpired teachers of old were ſet apart for that office, by an extraordinary effuſion of the Holy Ghoſt: Therefore p. 38.

The unction from the Holy One here, means ſuch an effuſion." I deny the conſequence; ſo the queſtion is ſtill to be proved.

Your lordſhip's ſecond argument is drawn from the 26th verſe of the 14th chapter of St. *John*'s goſpel,

Propoſed in form, it will ſtand thus:

" If thoſe words, *He ſhall teach you all things*, relate only to a *miraculous* gift of the Holy Ghoſt, then theſe words, *The ſame anointing teacheth you of all things*, relate to the *miraculous* gift:

But thoſe words relate only to a *miraculous* gift:

Therefore theſe relate to the ſame."

I conceive, it will not be very eaſy to make good the conſequence in the firſt propoſition.

But

But I deny the minor alſo: the contradictory whereto, I truſt, has appeared to be true.

I grant indeed, that theſe words were more *eminently* fulfilled, in the age of the apoſtles. But this is altogether conſiſtent with their belonging *in a lower ſenſe*, to all Chriſtians in all ages: Seeing they have all need of *an unction from the Holy One*, a ſupernatural aſſiſtance from the Holy Ghoſt, that they may know in the due uſe of all proper means, *all things* needful for their ſouls health. Therefore it is no *enthuſiaſm*, to teach that *the unction from the Holy One*, belongs to all Chriſtians in all ages.

15. There is one topic of your lordſhip's yet untouched; that is authority: One you have very frequently made uſe of, and wherein, probably, the generality of readers ſuppoſe your lordſhip's great ſtrength lies. And indeed when your lordſhip firſt mentioned, (p. 11.) "The general ſenſe of the primitive church," I preſumed you would have produced ſo numerous authorities, that I ſhould not eaſily be able to conſult them all. But I ſoon found my miſtake; your lordſhip naming only *Chryſoſtom*, *Jerome*, *Origen*, and *Athanaſius*.

However, though theſe four can no more be termed the primitive church, than the church univerſal, yet I conſent to abide by their ſuffrage. Nay, I will go a ſtep farther ſtill. If any two of theſe affirm, that thoſe ſeven texts belong *only to the*

the apoſtolical age, and *not to the Chriſtians of ſucceeding times*, I will give up the whole cauſe.

But let it be obſerved: If they ſhould affirm, that theſe *primarily* belong to the *Chriſtians of the apoſtolical* age, that does not prove the point, becauſe they may in a ſecondary ſenſe belong to *others* notwithſtanding: Nor does any of them ſpeak home to the queſtion, unleſs he maintain in expreſs terms, that theſe texts refer *only* to the *miraculous* gifts of the Spirit, and *not at all* to the ſtate of *ordinary* Chriſtians.

16. Concerning thoſe three texts, *John* xiv. ver. 16. and the 26. and *John* xvi. ver. 13, "I could eaſily add (ſays your lordſhip, †) the authorities of *Chryſoſtom* and the other antient commentators." St *Chryſoſtom*'s authority I will conſider now, and that of the others, when they are produced.

It is granted, that he interprets not only *John* xvi. 13. but alſo both the paſſages in the 14th chapter, as primarily belonging to the apoſtles. Yet part of his comment on the 26th verſe, is as follows.

"Such is that grace (of *the Comforter*) that if it finds ſadneſs it takes it away; if evil deſire, it conſumes it. It caſts out fear, and ſuffers him that receives it to be a man no longer, but tranſlates him, as it were, into heaven. Hence *none of them counted any thing his own*, but *continued in prayer, with gladneſs and ſingleneſs of heart.*

For

† Page 15.

For this *chiefly* is there need of the Holy Ghoſt. For the fruit of the Spirit is joy, peace, faith, meekneſs. Indeed ſpiritual men often grieve; but that grief is ſweeter than joy. For whatever is of the Spirit, is the greateſt gain, as whatever is of the world, is the greateſt loſs. Let us therefore in keeping the commandments' (according to our Lord's exhortation, ver. 15.) "ſecure the unconquerable aſſiſtance of the Spirit, and we ſhall be nothing inferior to angels."

St *Chryſoſtom* here, after he had ſhewn, that the promiſe of the Comforter primarily belonged to the apoſtles: And who ever queſtioned it? undeniably teaches, That in a ſecondary ſenſe, it belongs to all Chriſtians: To all *ſpiritual men*, all who *keep the commandments*. I appeal therefore to all mankind, whether his authority, touching the promiſe of our Lord in thoſe texts, does not overthrow the propoſition it was cited to prove?

Although your lordſhip names no other author here, yet page 42. you ſay, "The aſſigned ſenſe of theſe paſſages was confirmed by the authority of *Origen*." It is needful therefore to add, what occurs in his works, with regard to the preſent queſtion.

He occaſionally mentions this promiſe of our Lord, in four ſeveral places. But it is in one only that he ſpeaks pertinently to the point in hand, (Vol. II. p. 403. Edit. Bened.) where his words are theſe:

Whence

When the Spirit of truth is come, he will guide you into all truth, and he will teach you all things. " The ſum of all good things conſiſts in this, that a man be found worthy to receive the grace of the Holy Ghoſt. Otherwiſe, nothing will be accounted perfect in him, who hath not the Holy Spirit."

Do theſe words confirm that " ſenſe of thoſe paſſages that your lordſhip had aſſigned ?" Rather do they not utterly overturn it ? And prove, (as above) that although this promiſe of our Lord, *primarily* belongs to the apoſtles, yet in the *ſecondary* ſenſe, it belongs (according to *Origen*'s judgment) to all Chriſtians in all ages ?

17. The fourth text mentioned as belonging to the firſt Chriſtians only, is *Rom.* viii. 15, 16. and p. 26. it is ſaid, " This interpretation is confirmed by the authority of the moſt eminent fathers." The reader is particularly referred to *Origen* and *Jerom in locum.* But here ſeems to be a miſtake of the name. *Jerom in locum* ſhould mean, *Jerom* upon the place, upon *Rom.* viii. 15, 16. But I cannot perceive that there is one word upon that place, in all St. *Jerom*'s works.

Nor indeed has *Origen* commented upon it any more than *Jerom.* But he occaſionally mentions it in theſe words :

" He is a babe who is fed with milk—but if he ſeeks the things that are above—without doubt he will be of the number of thoſe, who *receive not the Spirit of bondage again unto fear, but the*

the ſpirit of adoption, through whom they *cry*, *Abba Father*." Vol. I. p. 79.

Again, " The fulneſs of time is come—when they who are willing, receive the adoption, as *Paul* teaches in theſe words, *Ye have not received the Spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father!* And it is written in the goſpel according to St. *John*, *To as many as received him, to them gave he power to become the ſons of* God, *even to them that believe in his name.*" Vol. I. p. 231, 232.

Yet again, " Every one that is born of God, and doth not commit ſin, by his very actions, faith, Our Father which art in heaven, *the Spirit itſelf bearing witneſs with their ſpirit, that they are the children of* God." ibid.

According to *Origen* therefore, this *teſtimony of the Spirit*, is not any *publick* teſtimony by *miracles*, peculiar to the firſt times, but an *inward* teſtimony, belonging in common to all that are *born of* God. And conſequently the authority of *Origen* does not " confirm that interpretation" neither; but abſolutely deſtroys it.

18. The laſt authority your Lordſhip appeals to on this text is, " that of the great *John Chryſoſtom*, who reckons the *teſtimony of the ſpirit* of adoption by which we cry Abba, Father! among the *miraculous* gifts of the Spirit." " I rather chuſe (your Lordſhip adds, p. 26.) to refer you to the words of St. *Chryſoſtom*, than to tranſcribe them

them here, as having almoſt tranſlated them in the preſent account of the *teſtimony of the Spirit.*"

However, I believe it will not be labour loſt to tranſcribe a few of thoſe words.

It is his comment on the 14th verſe, that he firſt mentions, St. *Paul*'s compariſon between a *Jew* and a *Chriſtian*. How fairly your Lordſhip has repreſented this, let every reader judge.

As many as are led by the Spirit of God, *they are the ſons of* God.—" Whereas the ſame title had been given of old to the *Jews* alſo,—he ſhews in the ſequel, how great a difference there is, between that honour and this. For though, ſays he, the titles are the ſame, yet the things are not. And he plainly proves it, by comparing both what they had received, and what they looked for. And firſt he ſhews what they had received, viz. *A Spirit of bondage*. Therefore he adds, *Ye have not received the Spirit of bondage again unto fear: but ye have received the Spirit of adoption.* What means *the ſpirit of fear?*—* Obſerve their whole life, and you will know clearly. For puniſhments were at their heels, and much fear was on every ſide, and before their face.—But with us it is not ſo. For our mind and conſcience are cleanſed, ſo that we do all things well, not for fear of preſent puniſhment, but through our love of God, and an habit of virtue. They therefore, though they were called ſons, yet were as ſlaves; but we, being made free, have received the

the adoption, and look not for a land of milk and honey, but for heaven."

* " He brings alſo another proof, that *we have the Spirit of adoption, by which*, ſays he, *we cry, Abba, Father.*—This is the firſt word we utter μετὰ τὰς θαυμαστὰς ὠδῖνας ἐκείνας, καὶ τὸν ξένον παράδοξον λοχευμάτων νόμον: after thoſe amazing throes (or birth-pangs) and that ſtrange and wonderful manner of bringing forth."

" He brings yet another proof of the ſuperiority of thoſe who had *this Spirit of adoption. The Spirit itſelf beareth witneſs with our ſpirit that we are the children of* God. I prove this, ſays he, not only from the voice itſelf, but alſo from the cauſe whence that voice proceeds. For the Spirit ſuggeſts the words while we thus ſpeak, which he hath elſewhere expreſt more plainly, God *hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father!* But what is, *The Spirit beareth witneſs with our ſpirit?* He means, the paraclete by the gift given unto us." (But that this was an *extraordinary* gift, we have no intimation at all, neither before nor after) * " And when *the Spirit beareth witneſs*, what doubt is left? If a man or an angel ſpake, ſome might doubt. But when the Moſt High beareth witneſs to us, who can doubt any longer?"

Now let any reaſonable man judge how far your Lordſhip has " tranſlated the words of St. *Chryſoſtom?* And whether he reckons the teſtimony of the Spirit among the *miraculous* gifts of the

the Holy Ghoſt?" Or among thoſe *ordinary* gifts of the Spirit of Chriſt, which if a man have not, he is none of his?

19. The fifth text your Lordſhip quotes, as deſcribing a *miraculous* gift of the Spirit, is 1 *Cor.* xiv. 15. To prove which, you comment on the 8th chapter to the *Romans*, particularly the 26th verſe: and here again it is ſaid, "That the interpretation aſſigned, is confirmed by ſeveral of the moſt eminent fathers, more eſpecially the great *John Chryſoſtom*, as well as by *Origen* and *Jerome upon the place*."

I cannot find St. *Jerome* to have writ one line *upon the place*. And it is obvious, that St. *Chryſoſtom* ſuppoſes, the whole context from the 17th to the 25th verſe, to relate to all Chriſtians in all ages. How this can be ſaid to "confirm the interpretation aſſigned," I cannot conjecture. Nay, it is remarkable, that he expounds the former part of the 26th verſe, as deſcribing the *ordinary* privilege of all Chriſtians. Thus far, therefore, he does not confirm, but overthrow "the interpretation before aſſigned." But in the middle of the verſe he breaks off, and expounds the latter part, as deſcribing one of the *miraculous* gifts.

Yet I muſt do the juſtice to this venerable man to obſerve, he does not ſuppoſe that a *miraculous* gift was given, only that the inſpired might do what any *ordinary* Chriſtian might have done without it. (This interpretation, even of the latter

ter part of the verſe, he does in no wiſe confirm) But that he might aſk in every particular circumſtance, the determinate thing which it was the will of God to give.

20. The third father by whom it is ſaid this interpretation is confirmed is *Origen.* The firſt paſſage of his, which relates to *Rom.* viii. 26. runs thus: (vol. I. p. 199.)

" *Paul* perceiving how far he was, after all theſe things, from knowing to pray for what he ought, as he ought, ſays, *We know not what we ſhould pray for as we ought.* But he adds, whence, what is wanting may be had by one who indeed does not know, but labours to be found worthy of having the defect ſupplied. For he ſays *Likewiſe the Spirit alſo helpeth our infirmities.* " *For we know not what we ſhould pray for as we ought. But the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered. And he that ſearcheth the hearts knoweth what is the mind of the ſpirit; becauſe he maketh interceſſion for the ſaints, according to the will of* God. The Spirit which crieth Abba, Father, in the hearts of the ſaints, knowing well our groanings in this tabernacle, *maketh interceſſion for us to* God, *with groanings which cannot be uttered.* To the ſame effect is that ſcripture, 1 *Cor.* xiv. 15. *I will pray with the Spirit, I will pray with the underſtanding alſo.* For our underſtanding (or mind ὁ νοῦς) cannot pray, if the Spirit do not pray before

before it, and the underſtanding, as it were, liſten to it."

* Again (Vol. II. p. 146.) "I would know, how the ſaints cry to God without a voice. The apoſtle ſhews, God *hath ſent forth the Spirit of his ſon into our hearts, crying, Abba, Father!* And he adds, *the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered.* And again, *he that ſearcheth the hearts, knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints, according to the will of* God. Thus therefore, the Spirit making interceſſion for us with God, the cry of the ſaints is heard without a voice."

Once more in his Homily on *Joſhua*, (vol. II. p. 419.)

"Jeſus, our Lord, doth not forſake us; but although when we would pray, *we know not what to pray for as we ought*, yet *the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.* Now the Lord is that Spirit: The Spirit aſſiſts our prayers, and offers them to God with groanings which we cannot expreſs in words."

I believe all rational men will obſerve from hence, that *Origen* is ſo far from confirming, that he quite overturns your Lordſhip's interpretation of the 16th as well as the 26th verſe of this chapter: ſeeing, in his judgment, both *that teſtimony of the ſpirit and this prayer* belong to all Chriſtians in all ages.

21. The ſixth ſcripture which your Lordſhip has undertaken to ſhew, " relates only to the apoſtolical times," is 1 *Cor.* ii. 4, 5. And " this interpretation alſo, (it is ſaid) is confirmed by the authority of *Chryſoſtom*, *Origen*, and other ancient writers." (p. 33) With thoſe other " antient writers" I have no concern yet. St. *Chryſoſtom* ſo far confirms this interpretation, as to explain that whole phraſe *the demonſtration of the ſpirit and of power*, of " the power of the Spirit ſhewn by miracles." But he ſays not one word, of any " proof of the Chriſtian religion, ariſing from the types and prophecies of the old Teſtament."

Origen has theſe words (Vol. I. p. 321.)

"Our word has a certain peculiar demonſtration, more divine than the Grecian, logical demonſtration. This the apoſtle terms, *The demonſtration of the Spirit and of power*: of the Spirit becauſe of the prophecies, ſufficient to convince any one, eſpecially of the things that relate to Chriſt; of power, becauſe of the miraculous powers, ſome footſteps of which ſtill remain"

Hence we may doubtleſs infer, thas *Origen* judged this text to relate, in its *primary* ſenſe to the apoſtles: but can we thence infer, that he did not judge it to belong, *in a lower ſenſe*, to all true miniſters of Chriſt?

Let us hear him ſpeaking for himſelf in the ſame treatiſe (p. 377.)

"*And*

" *And my ſpeech and my preaching were not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power: that your faith ſhould not ſtand in the wiſdom of men, but in the power of* God. * Thoſe who hear the word preached *with power*, are themſelves filled *with power*," (*N. B.* Not the power of working miracles) which they *demonſtrate* both in their diſpoſition, and in their life, and in their ſtriving for the truth unto death. But ſome although they profeſs to believe, have not this *power* of God in them, but are empty thereof."

(Did *Origen* then believe, that *the power* mentioned in this text, belonged *only* to the apoſtolical age ?)

" See the force of the word, conquering believers by a perſuaſiveneſs attended with the power of God ! I ſpeak this to ſhew the meaning of him that ſaid, *And my ſpeech and my preaching were not with the enticing words of man's wiſdom, but in demonſtration of the Spirit and of power; that your faith ſhould not ſtand in the wiſdom of men, but in the power of* God. This divine ſaying means, that what is ſpoken is not ſufficient of itſelf (although it be true and moſt worthy to be believed) to pierce a man's ſoul, if there be not alſo a certain *power from* God given to the ſpeaker, and grace bloom upon what is ſpoken, and this grace cannot be but from God."

After obſerving, that this is the very paſſage which your Lordſhip mentions at the cloſe of the other (but does not cite) I deſire every unprejudiced perſon to judge, whether *Origen* does not clearly determine, that *the power*, ſpoken of in this text, is in ſome meaſure given to all true miniſters in all ages?

22. The laſt ſcripture which your Lordſhip affirms "to be peculiar to the times of the apoſtles," is that in the firſt epiſtle of St. *John*, concerning *the unction of the Holy One*.

To confirm this interpretation, we are referred to the authority of *Origen* and *Chryſoſtom*, on the parallel paſſages in St. *John*'s goſpel," (p. 42.)

But it has appeared, that both theſe fathers ſuppoſe thoſe paſſages to belong to all Chriſtians. And conſequently their authority (if theſe are parallel paſſages) ſtands full againſt this interpretation.

Your Lordſhip ſubjoins, "I ſhall here only add that of the great *Athanaſius*, who in his epiſtle to *Serapion*) interprets *The unction from the Holy One*, not *merely* of divine grace, but of the *extraordinary* gifts of the Holy Spirit."

Nay, it is enough, if he interprets it *at all* of *ordinary grace*, ſuch as is common to all Chriſtians.

And this your Lordſhip allows he does. But I cannot allow that he interprets it of any thing elſe. I cannot perceive, that he interprets it *at all*, "of the *extraordinary* gifts of the Holy Spirit."

His

His words are, " The Holy Spirit is called, and is, the unction and the seal. For *John* writes, *The anointing which ye have received of him, abideth in you*; *and ye need not that any man should teach you, but as his anointing*, his Spirit, *teacheth you of all things*. Again, it is written in the prophet *Isaiah*, *The Spirit of the* Lord *is upon me, because he hath anointed me*. And *Paul* writes thus; *In whom also ye were sealed*. And again, *Grieve not the Holy Spirit of* God, *whereby ye are sealed unto the day of redemption*. This anointing is the breath of the Son, so that he who hath the Spirit may say, *We are the sweet-smelling savour of* Christ. Because we are partakers of the Holy Spirit, we have the Son: And having the Son, we have *the* Spirit, *crying in our hearts, Abba, Father*."

And so, in his oration against the *Arians*.

* " *He sendeth the* Spirit *of his* Son *into our hearts, crying, Abba, Father*. His Son in us, invoking the Father, makes him to be called our Father. Certainly God cannot be called their Father, who have not the Son in their hearts."

Is it not easy to be observed here, 1. That *Athanasius* makes *that testimony of the* Spirit common to all the children of God: 2. That he joins *the anointing of the Holy One*, with that seal of the Spirit wherewith all that *persevere* are *sealed to the day of redemption*: And 3. That he

does not, throughout this paſſage, ſpeak of the *extraordinary gifts* at all?

Therefore, upon the whole, the ſenſe of the primitive church, ſo far as it can be gathered from the authors above cited, is, That "although ſome of the ſcriptures *primarily* refer, to thoſe *extraordinary* gifts of the Spirit, which were given to the apoſtles, and a few other perſons in the apoſtolical age: yet they refer alſo, in a *ſecondary* ſenſe, to thoſe *ordinary* operations of the Holy Spirit, which all the children of God do and will experience, even to the end of the world."

23. What I mean by *The ordinary operations of the Holy Ghoſt*, I ſum up in the words of a modern writer:

"Sanctification being oppoſed to our corruption, and anſwering fully to the latitude thereof, whatſoever of holineſs and perfection is wanting in our nature, muſt be ſupplied by the Spirit of God. Wherefore being by nature we are totally void of all ſaving truth, and under an impoſſibility of knowing the will of God; this *Spirit ſearcheth all things, yea, even the deep things of* God, and *revealeth* them unto the ſons of men, ſo that thereby the darkneſs of their underſtanding is expelled, and they are enlightened with the knowledge of God. The ſame Spirit which *revealeth* the object of faith generally to the univerſal church, doth alſo illuminate the underſtanding of ſuch as believe, that they may receive the truth. For *faith is the gift of* God, not only in

in the object, but also in the act. And this gift is a gift of the Holy Ghost working within us—And as the increase of perfection, so the original of faith is from the Spirit of God, by an internal illumination of the soul."

"The second part of the office of the Holy Ghost is, the renewing of man in all the parts and faculties of his soul. For our natural corruption consisting in an aversion of our wills, and a depravation of our affections, and inclination of them to the will of God, is wrought within us by the Spirit of God."

"The third part of this office is, To lead, direct and govern us in our actions and conversations. *If we live in the Spirit*, quickened by his renovation, we must also *walk in the Spirit*, following his direction, led by his manuduction. We are also animated and acted by the Spirit of God, who giveth *both to will and to do:* And † *as many as are* thus *led by the Spirit of* God, *are the sons of* God. Moreover, that this direction may prove more effectual, we are guided in our prayers by the same Spirit: according to the promise, *I will pour upon the house of* David, *and upon the inhabitants of* Jerusalem, *the spirit of grace and supplication.* (Zech. xii. 10.) Whereas then *this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us:* and whereas *we know not what we should pray for as we ought,* ‡ *the* Spirit *itself*

† Rom. viii. 14. ‡ Ver. 26.

maketh interceſſion for us with groanings which cannot be uttered: And § *he that ſearcheth the hearts, knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints, according to the will of* God. From which interceſſion" (made for all true Chriſtians) " he hath the || name of the *Paraclete* given him by Chriſt, who ſaid, *I will pray the Father, and he will give you another Paraclete.* For *if any man ſin, we have a Paraclete with the Father,* Jeſus Chriſt *the righteous,* ſaith St. *John: Who maketh interceſſion for us,* ſaith St. *Paul,* (Rom. viii. 34.) And we have ¶ *another Paraclete,* ſaith our Saviour: † *Which alſo maketh interceſſion for us,* ſaith St. *Paul.* A *Paraclete* then, in the notion of the ſcriptures, is an interceſſor."

" It is alſo the office of the Holy Ghoſt, to *aſſure us of the adoption of ſons,* to create in us a ſenſe of the paternal love of God towards us, to give us an earneſt of our everlaſting inheritance. *The love of* God *ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.* For *as many as are led by the* Spirit *of* God, *they are the ſons of* God. *And becauſe we are ſons,* God *hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father.* ‡ *For we have not received the ſpirit of bondage again to fear, but we have received the ſpirit of adoption, whereby we cry, Abba, Father: the*

§ Ver. 26. || John xiv. 16, 26. ¶ John xiv. 16. † Rom. viii. 27. ‡ Ver. 15, 16.

the Spirit itſelf bearing witneſs with our ſpirit, that we are the children of God."

"As therefore we are born again by the Spirit, and receive from him our regeneration, ſo we are alſo by the ſame Spirit *aſſured of our adoption*. Becauſe being *ſons we are alſo heirs, heirs of* God, *and joint-heirs with* Chriſt, by the ſame Spirit we have the *pledge*, or rather the *earneſt of our inheritance. For he which eſtabliſheth us in* Chriſt, *and hath anointed us is* God; *who hath alſo ſealed us, and hath given us the earneſt of his Spirit in our hearts:* So that *we are ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance.* The Spirit of God, as given unto us in this life, is to be looked upon as an earneſt, being part of that reward which is promiſed, and, upon performance of the covenant which God hath made with us, certainly to be received."

Your Lordſhip obſerved, that "the interpretation of thoſe paſſages, which relate to the *Unction from the Holy One*, depends on the ſenſe of thoſe other paſſages of holy ſcripture, particularly, thoſe in St. *John*'s goſpel." Now if ſo, then theſe words fix the ſenſe of ſix out of the ſeven texts in queſtion: and every one of them, in the judgment of this writer, deſcribes the *ordinary gifts* beſtowed on all Chriſtians.

It now reſts with your Lordſhip, to take your choice; either to condemn or to acquit both. Either your Lordſhip muſt condemn Biſhop

Pearſon for an *enthuſiaſt*, (a man no ways inferior to Biſhop *Chryſoſtom:)* or you muſt acquit me: for I have his expreſs authority on my ſide, concerning every text which I affirm to belong to all Chriſtians.

24. But I have greater authority than his, and ſuch as I reverence, only leſs than that of the oracles of God. I mean, that of our own church. I ſhall cloſe this head, by ſetting down what occurs in her authentic records, concerning either our *receiving the Holy Ghoſt*, or his *ordinary* operations in all true Chriſtians.

In her daily ſervice, ſhe teaches us all to *beſeech* God, *to grant us his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life may be pure and holy:* To pray for *our Sovereign Lord the King*, that God would *repleniſh him with the grace of his Holy Spirit*; for *all the Royal Family*, that they may be *endued with his Holy Spirit*, and *enriched with his heavenly grace:* for all the clergy and people, that he would *ſend down upon them the healthful Spirit of his grace:* for *the Catholick Church*, that *it may be guided and governed by his good Spirit:* and for all therein who at any time *make* their *common ſupplication unto* him, that *the fellowſhip* or communication *of the Holy Ghoſt may be with them all evermore.*

Her collects are full of petitions to the ſame effect: " † Grant that we may daily be renewed by

† *Collect for Chriſtmas-Day.*

by thy Holy Spirit.——‡ Grant that in all our ſufferings here, for the teſtimony of thy truth, we may by faith behold the glory that ſhall be revealed, and *being filled with the Holy Ghoſt*, may love and bleſs our perſecutors. § Send thy Holy Ghoſt and pour into our hearts that moſt excellent gift of charity. ‖ O Lord, from whom all good things do come, grant to us thy humble ſervants, that by thy *holy inſpiration* we may think thoſe things that are good, and by thy merciful guidance may perform the ſame. ¶ Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort. (*N. B.* The church here teaches all Chriſtians to claim *the Comforter*, in virtue of the promiſe made *John* xiv.) † Grant us, Lord, we beſeech thee, the Spirit, to think and do always ſuch things as be rightful. ‡ O God, foraſmuch as without thee, we are not able to pleaſe thee, merciful grant that thy Holy Spirit, may in all things direct and rule our hearts. § Cleanſe the thoughts of our hearts by *the inſpiration of thy Holy Spirit*, that we may perfectly love thee, and worthily magnify thy holy name."

" Give thy Holy Spirit to this infant (or this perſon) that he may be born again.—Give thy

‡ *St. Stephen's Day.* § *Quinquageſima Sunday.* ‖ *5th Sunday after Eaſter.* ¶ *Sunday after Aſcenſion Day.* † *9th Sunday after Trinity.* ‡ *19th Sunday after Trinity.* § *Communion Office.*

Holy Spirit to theſe perſons (*N. B.* already baptized) that they may continue thy ſervants."

" Almighty God, who haſt vouchſafed to regenerate theſe perſons by water and the Holy Ghoſt — Strengthen them with the Holy Ghoſt the Comforter, and daily increaſe in them the manifold gifts of thy grace." *Office of Confirmation.*

From theſe paſſages it may ſufficiently appear, for what purpoſes every Chriſtian, according to the doctrine of the church of *England*, does now *receive the Holy Ghoſt*. But this will be ſtill more clear from thoſe that follow: wherein the reader may likewiſe obſerve, a plain, rational ſenſe of God's *revealing* himſelf to us, of the *inſpiration* of the Holy Ghoſt, and of a believer's *feeling* in himſelf *the mighty working* of the Spirit of Chriſt.

25. " God gave them of old grace to be his children, as he doth us now. But now, by the coming of our Saviour Chriſt, *we have received* more abundantly *the* Spirit *of* God in our hearts." *Hom. on Faith.* Part II.

" He died to deſtroy the rule of the devil in us, and he roſe again to ſend down his Holy Spirit, to *rule in our hearts*." *Hom. on the Reſurrection.*

" We have the Holy Spirit in our hearts, as a *ſeal and pledge* of our everlaſting inheritance." *ibid.*

" The Holy Ghoſt ſat upon each of them, like

as

as it had been cloven tongues of fire: to teach, that it is he which *giveth eloquence and utterance* in preaching the gospel; which engendereth a burning *zeal* towards God's word, and giveth all men *a tongue*, yea, a fiery tongue. (*N. B.* Whatever occurs in any of the journals, of God's "giving me utterance," or "enabling me to speak *with power*," cannot therefore be quoted as *enthusiasm*, without wounding the church through my side) "So that if any man be a dumb Christian, not professing his faith openly, he giveth men occasion to doubt, least he have not the grace of the Holy Ghost within him." *Hom. on Whitsunday.* Part. I.

"It is the office of the Holy Ghost to sanctify; which the more it is hid from our understanding" (*i. e.* the particular manner of his working) "the more it ought to move all men, to wonder at the secret and mighty workings of God's Holy Spirit which is within us. for it is the Holy Ghost that doth *quicken* the minds of men, *stirring up* godly motions in their hearts. Neither doth he think it sufficient inwardly to work the new birth of man, unless he do also dwell and abide in him. *Know ye not*, saith St. *Paul, that ye are the temple of* God, *and that his Spirit dwelleth in you? Know ye not that your bodies are the temple of the Holy Ghost which is in you?* Again he saith, *Ye are not in the flesh but in the Spirit*, For why? *The Spirit of God dwelleth*

dwelleth in you. To this agreeth St. *John.* † *The anointing which ye have received* (he meaneth the Holy Ghoſt) *abideth in you.* And St. *Peter* ſaith the ſame, *The Spirit of glory and of God reſteth upon you.* O what comfort is this to the heart of a true Chriſtian, to think that the Holy Ghoſt dwelleth in him! *If* God *be with us,* as the apoſtle ſaith, *who can be againſt us?* He giveth patience and joyfulneſs of heart, in temptation and affliction, and is therefore worthily called ‡ *the Comforter.* He doth inſtruct the hearts of the ſimple, in the knowledge of God and his word; therefore he is juſtly termed § *The Spirit of truth.* And where the Holy Ghoſt doth inſtruct and teach, there is no delay at all in learning." *ibid.*

(From this paſſage I learn, 1. That every true Chriſtian now *receives the Holy Ghoſt,* as *the Paraclete* or *Comforter* promiſed by our Lord, *John* xiv. 13. Secondly, that every Chriſtian receives him as *the Spirit of truth* (promiſed *John* xvi.) to *teach him all things:* and 3. That *the anointing* mentioned in the firſt epiſtle of St. *John, abides in every Chriſtian.)*

26. " In reading of God's word, he profiteth moſt, that is moſt *inſpired* with the Holy Ghoſt." *Hom. on reading the ſcripture.* Part I.

" Human and worldly wiſdom is not needful to the underſtanding of ſcripture, but the *revelation* of the Holy Ghoſt, who *inſpireth* the true meaning

† 1 *John* ii. 27. ‡ *John* xiv. 16. § *John* xvi. 13.

meaning unto them that with humility and diligence search for it." *ibid.* Part II.

" Make him know and *feel*, that there is no other name under heaven given unto men, whereby we can be saved."

" If we *feel* our conscience at peace with God, through remission of our sin,—all is of God." *Homily on Rogation week.* Part III.

" If you *feel* such a faith in you, rejoice in it, and let it be daily increasing by well-working." *Hom. on faith.* Part. III.

" The faithful may *feel* wrought tranquility of conscience, the increase of faith and hope, with many other graces of God." *Hom. on the sacrament.* Part. I.

" Godly men *feel* inwardly God's Holy Spirit, inflaming their hearts with love. *Hom. on certain places of scripture.* Part I.

" God give us grace, to know these things, and to *feel* them in our hearts! This knowledge and *feeling* is not of ourselves. Let us therefore meekly call upon the bountiful Spirit, the Holy Ghost, to *inspire* us with his presence, that we may be able to hear the goodness of God to our salvation. For without his lively *inspiration*, can we not so much as speak the name of the Mediator. *No man can say that* Jesus *is the* Lord, *but by the Holy Ghost.* Much less should we be able to believe and know these great mysteries that be opened to us by Christ. *But we have received* saith St. *Paul, not the spirit of the world, but the Spirit*

Spirit which is of God; for this purpose, *that we may know the things which are freely given to us of* God. In the power of the Holy Ghost resteth all ability to *know* God and to *please* him. It is he that *purifieth* the mind by his secret working. He *enlighteneth* the heart, to conceive worthy thoughts of Almighty God. He sitteth in the *tongue* of man, to stir him to speak his honour. He only ministreth spiritual *strength* to the powers of the *soul* and *body*. And if we have any gift, whereby we may profit our neighbour, all is wrought by this one and the self-same Spirit." *Hom. for Rogation week.* Part III.

27. Every proposition which I have any where advanced, concerning those *operations* of the Holy Ghost, which I believe are *common* to all Christians in all ages, is here clearly maintained by our own church.

Under a full sense of this, I could not well understand for many years, how it was, that on the mentioning any of these great truths, even among men of education, the cry, immediately arose, "An Enthusiast, an Enthusiast!" But I now plainly perceive, this is only an old fallacy in a new shape. To object *Enthusiasm* to any person or doctrine, is but a decent method of begging the question. It generally spares the objector the trouble of reasoning, and is a shorter and easier way of carrying his cause.

For instance, I assert that "till a man *receives the Holy Ghost*, he is without God in the world; that

that he cannot know the things of God, unleſs God *reveal* them unto him by the Spirit: no, nor have even one holy or heavenly temper, without the *inſpiration of* the Holy One." Now ſhould one who is conſcious to himſelf, that he has experinced none of theſe things, attempt to confute theſe propoſitions, either from ſcripture or antiquity, it might prove a difficult taſk. What then ſhall he do? Why, cry out, "*Enthuſiaſm! Enthuſiaſm!*" And the work is done.

But what does he mean by *Enthuſiaſm?* Perhaps nothing at all: few have any diſtinct ideas of its meaning. Perhaps, "ſomething very bad," or, "ſomething I never experienced and do not underſtand." Shall I tell you then, what that "terrible ſomething" is? I believe, thinking men mean by *Enthuſiaſm*, a ſort of religious madneſs; a *falſe imagination* of being inſpired by God: and by an *Enthuſiaſt*, one that *fancies* himſelf under the influence of the Holy Ghoſt, when in fact he is not.

Let him prove me guilty of this, who can. I will tell you once more the whole of my belief on theſe heads. And if any man will ſhew me (by arguments, not hard names) what is wrong, I will thank God and him.

28. Every good gift is from God, and is given to man by the Holy Ghoſt. By nature there is in us no good thing. And there can be none, but ſo far as it is wrought in us by that good Spirit. Have we any true knowledge of what is good?

This

This is not the result of our natural understanding. *The natural man discerneth not the things of the Spirit of* God: so that we never can discern them, until God *reveals them unto us by his Spirit.* *Reveals*, that is unveils, uncovers; gives us to know what we did not know before. Have we love? *It is shed abroad in our hearts, by the Holy Ghost which is given unto us.* He *inspires*, breathes, infuses into our soul, what of ourselves we could not have. Does our Spirit rejoice in God our Saviour? It is *joy in* (or by) *the Holy Ghost.* Have we true inward peace? It is *the peace of* God, wrought in us by the same Spirit. Faith, peace, joy, love, are all his fruits. And as we are figuratively said, to *see* the light of faith, so by a like figure of speech we are said to *feel*, this peace and joy and love: that is, we have an inward experience of them, which we cannot find any fitter word to express.

* The reasons why in speaking of these things I use those terms, (*inspiration* particularly) are, 1. Because they are scriptural. 2. Because they are used by our church. 3. Because I know none better. The word "*influence* of the Holy Ghost," which I suppose you use, is both a far stronger and a less natural term than inspiration. It is far stronger; even as far as "flowing into the soul" is a stronger expression than "breathing upon it:" and less natural; as *breathing* bears a near relation to Spirit; to which *flowing in* has only a distant relation.

"But

" But you thought I had meant *immediate inſpiration*." So I do, or I mean nothing at all. Not indeed ſuch inſpiration as is *ſine mediis*. But all inſpiration, tho' by means, is *immediate*. Suppoſe, for inſtance, you are employed in private prayer, and God pours his love into your heart. God then acts *immediately* on your ſoul: and the love of him which you then experience, is as *immediately* breathed into you by the Holy Ghoſt, as if you had lived 1700 years ago. Change the term. Say, " God then *aſſiſts* you to love him?" Well, and is not this *immediate aſſiſtance?* Say, " His Spirit *concurs* with yours." You gain no ground. It is *immediate concurrence* or none at all. God, a Spirit acts upon your Spirit. Make it out any otherwiſe if you can.

* I cannot conceive, how that harmleſs word *immediate*, came to be ſuch a bugbear in the world: " Why, I thought you meant *ſuch inſpiration* as the apoſtles had; and *ſuch a receiving* the Holy Ghoſt as that was at the day of *Pentecoſt*." I do, in part: indeed I do not mean, that Chriſtians now receive the Holy Ghoſt, in order to work miracles: but they do doubtleſs now receive, yea, *are filled with the Holy Ghoſt*, in order to be filled with the fruits of that bleſſed Spirit. And he *inſpires* into all true believers now, a degree of the ſame peace and joy and love, which the apoſtles felt in themſelves on

that

that day, when they were firſt *filled with the Holy Ghoſt.*

29. I have now conſidered the moſt material objections I know, which have been lately made againſt the great doctrines I teach. I have produced, ſo far as in me lay, the ſtrength of thoſe objections, and then anſwered them, I hope, in the Spirit of meekneſs. And now I truſt it appears, that theſe doctrines are no other than the doctrines of Jeſus Chriſt: that they are all evidently contained in the word of God, by which alone I deſire to ſtand or fall; and that they are fundamentally the ſame with the doctrines of the church of *England*, of which I do, and ever did profeſs myſelf a member.

But there remains one objection, which though relating to the head of doctrine, yet is independent on all that went before. And that is, "You cannot agree in your doctrines among yourſelves. One holds one thing, and one another. Mr. *Whitefield* anathematizes Mr. *Weſley*; and Mr. *Weſley* anathematizes Mr. *Whitefield*. And yet each pretends to be led by the Holy Ghoſt, by the infallible Spirit of God! Every reaſonable man muſt conclude from hence, that neither one nor the other is led by that Spirit."

I need not ſay, how continually this has been urged, both in common converſation and from the preſs: (I am grieved to add, and from the pulpit too: for, if the argument were good, it would overturn the bible.) Nor, how great ſtreſs has

has been continually laid upon it: whoever propoſes it, propoſes it as demonſtration, and generally claps his wings, as being quite aſſured, it will admit of no anſwer.

And indeed I am in doubt, whether it does admit (I am ſure, it does not *require*) any other anſwer, than that courſe one of the countryman to the *Romiſh* champion, "*Bellarmine*, Thou lieſt." For every propoſition contained herein, is groſsly, ſhameleſsly falſe. 1. "You cannot agree in your doctrines among yourſelves."—Who told you ſo? All our fundamental doctrines, I have recited above. And in every one of theſe we do and have agreed for ſeveral years. In theſe we hold one and the ſame thing. In ſmaller points, each of us thinks, and lets think. 2. "Mr. *Whitefield* anathematizes Mr. *Weſley*." Another ſhameleſs untruth. Let any one read what Mr. *Whitefield* wrote, even in the heat of controverſy, and he will be convinced of the contrary. 3. "And Mr. *Weſley* anathematizes Mr. *Whitefield*." This is equally falſe and ſcandalous. I reverence Mr. *Whitefield*, both as a child of God, and a true miniſter of Jeſus Chriſt. 4. "And yet each pretends to be led by the Holy Ghoſt, by the infallible Spirit of God." Not in our private opinions: nor does either of us pretend to be any farther led by the Spirit of God, than every Chriſtian muſt pretend to be, unleſs he will deny the bible. For only *as many as are led by the Spirit of* God, *are the ſons of* God. Therefore, if *you* do not

not pretend to be led by him too, yea, if it be not ſo in fact, *you are none of his.*

And now, what is become of your demonſtration? Leave it to the car-men and porters, its juſt proprietors: to the zealous apple-women that cry after me in the ſtreet, "This is he that rails at the *Whole Dutyful* of Man." But let every one that pretends to learning or reaſon, be aſhamed to mention it any more.

30. The firſt inference, eaſily deduced from what has been ſaid, is, "That we are not *falſe prophets.*" In one ſenſe of the word, we are no prophets at all; for we do not foretel things to come. But in another (wherein every miniſter is a prophet) we are. For we do ſpeak in the name of God. Now a falſe prophet (in this ſenſe of the word) is one, who declares as the will of God, what is not ſo. But we declare (as has been ſhewn at large) nothing elſe as the will of God, but what is evidently contained in his written word, as explained by our own church. Therefore, unleſs you can prove the bible to be a *falſe book*, you cannot poſſibly prove us to be *falſe prophets.*

The text which is generally cited on this occaſion, is *Matthew* vii. *ver.* 15. But how unhappily choſen! In the preceeding chapters, our Lord had been deſcribing, that *righteouſneſs* which *exceeds the righteouſneſs of the* Scribes *and* Phariſees, and without which we cannot *enter into the kingdom of heaven:* Even the life of God

in

in the ſoul; holineſs of heart, producing all holineſs of converſation. In this, he cloſes that rule which ſums up the whole, with thoſe ſolemn words, *Enter ye in at the ſtrait gate:* (ſuch indeed is that of univerſal holineſs) *For wide is the gate, and broad is the way that leadeth to deſtruction. The gate of* hell *is wide* as the whole earth; *the way* of unholineſs *is broad* as the great deep. *And many there be which go in thereat*; yea, and excuſe themſelves in ſo doing, *Becauſe ſtrait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It follows, *Beware of falſe prophets*; of thoſe who ſpeak as from God, what God hath not ſpoken; thoſe who ſhew you any other way to life, than that which I have now ſhewn. So that the *falſe prophets*, here ſpoken of, are thoſe who point out any other way to heaven than this; who teach men to find *a wider gate, a broader way*, than that deſcribed in the foregoing chapters. But it has been abundantly ſhewn, that we do not. Therefore (whatever we are beſide) we are not *falſe prophets*.

Neither are we (as has been frequently and vehemently affirmed) *deceivers of the people*. If we teach *the truth as it is in Jeſus*, if we *ſpeak as the oracles of* God, it follows, that we do not *deceive* thoſe that hear, though they ſhould believe whatever we ſpeak. *Let God be true and every man a liar:* every man that contradicts his truth.

truth. But he will *be juſtified in his ſaying, and clear when he is judged.*

One thing more I infer, " That we are not *enthuſiaſts.*" This accuſation has been conſidered at large; and the main arguments hitherto brought to ſupport it, have been weighed in the balance and found wanting: Particularly this, " That none but *enthuſiaſts* ſuppoſe either that ‡ *promiſe* of the Comforter or *the* § *witneſs of the Spirit*, or ‖ *that unutterable prayer*, or † *the unction from the Holy One*, to belong, in common, to all Chriſtians." O my Lord, how deeply have you condemned the generation of God's children! Whom you have repreſented as rank, dreaming *enthuſiaſts?* As either *deluded* or *deſigning* men? Not only biſhop *Pearſon*, a man hitherto accounted both ſound in heart, and of good underſtanding: but likewiſe archbiſhop *Cranmer*, biſhop *Ridley*, biſhop *Latimer*, biſhop *Hooper!* and all the venerable compilers of our liturgy and homilies: All the members of both the houſes of convocation, by whom they were reviſed and approved: Yea, king *Edward*, and all his lords and commons together, by whoſe authority they were eſtabliſhed! And, with theſe *modern enthuſiaſts*, *Origen*, *Chryſoſtom*, and *Athanaſius* are comprehended in the ſame cenſure!

I grant a deiſt might rank both us and them, in the number of *religious madmen:* Nay, ought ſo to

‡ *John* xiv. 16. 26. xvi. 13.
‖ *Rom.* viii. 26, 27.
§ *Rom.* viii. 15. 16.
† 1 *John* ii. 20, 27.

to do, on *his* ſuppoſition, that the goſpel is but a *cunningly-deviſed fable.* And on this ground, ſome of them have done ſo in fact. One of them was aſking me, ſome years ſince, " What! are *you* one of the knight-errants? How, I pray, got this quixotiſm into *your* head? You want nothing: you have a good proviſion for life; and are in a fair way of preferment. And muſt *you* leave all, to fight windmills; to convert ſavages in *America?*" I could only reply, " Sir, if the bible is a lie, I am as very a madman as you can conceive. But if it be true, I am in my ſenſes. I am neither a madman nor *enthuſiaſt. For there is no man who hath left father, or mother, or wife, or houſe, or land, for the goſpel's ſake; but he ſhall receive an hundred fold, in this world, with perſecutions, and in the world to come, eternal life.*

Nominal, outſide Chriſtians too, men of form, may paſs the ſame judgment. For we give up all our pretenſions to what they account happineſs, for what they (with the deiſts) believe to be a mere dream. We expect, therefore, to paſs for *enthuſiaſts,* with theſe alſo. *But wiſdom is juſtified of all her children.*

32. I cannot conclude this head without one obvious remark. Suppoſe we really were *enthuſiaſts*; ſuppoſe our doctrines were falſe and unſupported either by reaſon, ſcripture, or authority: Then why hath not ſome one, *who is a wiſe man, and endued with knowledge among you.* attempted at leaſt, to ſhew us our fault *in love and*

meekneſs of wiſdom? Brethren, *if ye have bitter zeal in your hearts*, your *wiſdom deſcendeth not from above. The wiſdom that is from above, is pure, peaceable, gentle, eaſy to be intreated, full of mercy or pity.* Does this ſpirit appear in one ſingle tract of all thoſe which have been publiſhed againſt us? Is there one writer that has reproved us in love? Bring it to a ſingle point. *Love hopeth all things.* If you had loved us in any degree, you would have hoped, that God would ſome time give us the knowledge of his truth. But where ſhall we find even this ſlender inſtance of love? Has not every one who has wrote at all (I do not remember ſo much as one exception) treated us as *incorrigible?* Brethren, how is this? Why do ye labour to teach us an evil leſſon againſt yourſelves? O may God never ſuffer others to deal with you, as ye have dealt with us!

VI. 1. Before I enter upon the conſideration of thoſe objections, which have been made to the manner of our preaching, I believe it may be ſatisfactory to ſome readers, if I relate how I began to preach in this manner.

I was ordained deacon in 1725, and prieſt in the year following. But it was many years after this, before I was convinced of the great truths above recited. During all that time I was utterly ignorant of the nature and condition of *juſtification.* Sometimes I confounded it with ſanctification (particularly when I was in *Georgia.*) At other

other times I had ſome confuſed notion about the forgiveneſs of ſins: but then I took it for granted, the time of this muſt be, either the hour of death, or the day of judgment.

I was equally ignorant of the nature of *ſaving faith*; apprehending it to mean no more, than a "firm aſſent to all the propoſitions contained in the old and new Teſtament."

2. As ſoon as, by the great bleſſing of God, I had a clearer view of theſe things, I began to declare them to others alſo. *I believed, and therefore I ſpake.* Wherever I was now deſired to preach, ſalvation by faith was my only theme. My conſtant ſubjects were, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved. Him hath* God *exalted to be a Prince and a Saviour, to give repentance and remiſſion of ſins.* Theſe I explained and inforced with all my might, both in every church where I was aſked to preach, and occaſionally in the religious ſocieties of *London* and *Weſtminſter*; to ſome or other of which I was continually preſſed to go, by the ſtewards or other members of them.

Things were in this poſture, when I was told, "I muſt preach no more in this, and this, and another church:" The reaſon was uſually added without reſerve, "Becauſe you preach ſuch doctrines." So much the more thoſe who could not hear me there, flocked together when I was at any of the ſocieties; where I ſpoke more or

leſs, though with much inconvenience, to as many as the room I was in would contain.

3. But after a time, finding thoſe rooms could not contain a tenth part of the people that were earneſt to hear, I determined to do the ſame thing in *England*, which I had often done in a warmer climate: namely, when the houſe would not contain the congregation, to preach in the open air. This I accordingly did, firſt at *Briſtol*, where the ſociety rooms were exceeding ſmall, and at *Kingswood*, where we had no room at all; afterwards in or near *London*.

And I cannot ſay, I have ever ſeen a more awful ſight, than when on *Roſe-green*, or the top of *Hanham-mount*, ſome thouſands of people were calmly joined together in ſolemn waiting upon God, while

"They ſtood and under open air adored
The God who made both air, earth, heaven and ſky."

And whether they were liſtning to his word, with attention ſtill as night; or were lifting up their voice in praiſe, as the ſound of many waters; many a time have I been conſtrained to ſay in my heart, *How dreadful is this place! This* alſo *is* no other than *the houſe of* God! *This is the gate of heaven!*

* Be pleaſed to obſerve. 1. That I was forbidden, as by a general conſent, to preach in any

any church (though not by any judicial ſentence) "for preaching ſuch doctrine." This was the open, avowed cauſe: there was at that time no other, either real or pretended; (except that the people crouded ſo:) 2. That I had no deſire or deſign to preach in the open air, till after this prohibition; 3. That when I did, as it was no matter of choice, ſo neither of premeditation. There was no ſcheme at all previouſly formed, which was to be ſupported thereby; nor had I any other end in view than this, to ſave as many ſouls as I could. 4. *Field-preaching* was therefore a ſudden expedient, a thing ſubmitted to, rather than choſen, and therefore ſubmitted to becauſe I thought preaching even *thus*, better than *not* preaching *at all:* Firſt, in regard to my own ſoul, becauſe *a diſpenſation of the goſpel being committed to me*, I did not dare, *Not to preach the goſpel*; Secondly, in regard to the ſouls of others, whom I every where ſaw, *ſeeking death in the error of their life.*

4. But the author of *the obſervations* and of *the caſe of the Methodiſts briefly ſtated, more particularly in the point of* field-preaching, thinks *field-preaching* worſe than *not preaching at all*, "becauſe it is illegal."

Your argument, in form, runs thus:

"That preaching which is contrary to the laws of the land, is worſe than not preaching at all:

But field *preaching is contrary* to the laws of the land:

Therefore, it is worſe than not preaching at all."

* The firſt propoſition is not ſelf-evident, nor indeed univerſally true. For the preaching of all the primitive Chriſtians was contrary to the whole tenor of the *Roman* law; the worſhip of the devil-gods being eſtabliſhed by the ſtrongeſt laws then in being. Nor is it ever true, but on ſuppoſition, that the preaching in queſtion is an indifferent thing.

But waveing this, I deny the ſecond propoſition; I deny that *field-preaching* is contrary to the laws of our land.

To prove which, you begin thus, "It does not appear, that any of the preachers among the *Methodiſts*, have qualified themſelves and the places of their aſſembling, according to the act of toleration."

* I anſwer, 1. That act grants toleration to thoſe who *diſſent* from the eſtabliſhed church. But we do not diſſent from it. Therefore we *cannot* make uſe of that act. 2. That act exempts diſſenters from penalties conſequent on their *breach of preceding laws*. But we are not conſcious of *breaking any law at all*. Therefore we *need not* make uſe of it.

In the next ſection you ſay, "They have broken through all theſe proviſions, *in open defiance* of government: and have met, not only in houſes, but in the *fields*, notwithſtanding the ſtatute

ſtatute (22 *Car.* II. c. 1.) which forbids this by name."

* I anſwer, 1. We do nothing *in defiance* of government. We reverence magiſtrates, as the miniſters of God. 2. Although we have met in the *fields*, yet we do not conceive that ſtatute at all affects us: not only becauſe that act points wholly at *diſſenters*; whereas we are members of the eſtabliſhed church; but alſo becauſe (they are your own words) *it was evidently intended to ſuppreſs and prevent ſedition:* whereas no ſedition, nor any the leaſt approach thereto, can with any colour be laid to our charge.

In your third ſection you affirm, "That the act of toleration itſelf cannot ſecure us in *field-preaching*, from the penalties of former laws." We have no deſire it ſhould; as not apprehending ourſelves to be condemned by any former law whatever. Nor does what you add, "That the act of toleration forbids any aſſembly of perſons *diſſenting* from the church of *England*, to meet with the doors locked," affect us at all; becauſe we do not *diſſent* from it.

5. In *the caſe of the Methodiſts briefly ſtated*, your firſt obſervation is, "The act of toleration leaves them liable to the penalties of ſeveral ſtatutes made againſt unlawful aſſemblies."

I ſuppoſe then theſe ſeveral ſtatutes ſpecify what thoſe *unlawful aſſemblies* are; and whether unlawful, as being condemned by previous laws, or made unlawful by thoſe ſtatutes.

And it ſtill remains to be proved, that our aſſemblies are *unlawful*, in one or other of theſe ſenſes.

You next obſerve, that, " the *diſſenters* of all denominations, qualify themſelves according to the act of toleration: otherwiſe, they are liable to the penalties of all the laws recited in this act."

I anſwer, as before, all this ſtrikes wide. It relates wholly to " perſons *diſſenting* from the church." But we are not the men. We do not *diſſent* from the church. Whoever affirms it, we put him to the proof.

You go on, " One of thoſe laws ſo recited (viz. 22 *Car.* II. c. 1.) is that which forbids *field-preaching* by name; and was evidently intended, not only to *ſuppreſs*, but alſo to *prevent* ſedition. As the title of the *act declares*, and as the preamble expreſſes it, *to provide farther and more ſpeedy remedies againſt it*."

* Was this then, in your own judgment, *the evident intention of that act*, viz. *To provide remedies againſt ſedition?* Does the very *title of the act declare this?* And *the preamble* alſo *expreſs it?* With what juſtice then, with what ingenuity or candor, with what ſhadow of truth or reaſon, can any man cite this act againſt us? Whom you yourſelf no more ſuſpect of a deſign to raiſe ſedition (I appeal to your own conſcience in the ſight of God) than of a deſign to blow up the city of *London*.

6. Hitherto

6. Hitherto therefore it hath not been made to appear, that *field-preaching* is contrary to any law in being. However, "It is dangerous." This you ſtrongly inſiſt on. "It may be attended with miſchievous conſequences. It may give advantages to the enemies of the eſtabliſhed government. It is big with miſchief." (*Obſervations*, Sect. I, and II.)

With what miſchief? Why, "evil-minded men, by meeting together *in the fields*, under pretence of religion, may raiſe riots and tumults; or by meeting *ſecretly*, may carry on *private* cabals againſt the ſtate." (*Caſe of the Methodiſts*, p. 2.)

"And if the *Methodiſts* themſelves are a *harmleſs* and *loyal* people, it is nothing to the point in hand. For diſloyal and ſeditious perſons, may uſe ſuch an opportunity of getting together, in order to execute any private deſign. Mr. *Whitefield* ſays, 30, 50 or 80,000 have attended his preaching at once. Now, 1. He cannot know one tenth part of ſuch a congregation. 2. All people may come and carry on what deſigns they will: Therefore 3. This is a great opportunity put into the hands of ſeditious perſons to raiſe diſturbances.

"With what ſafety to the public theſe field-preachings may be continued, let the world judge." (*Ibid.* p. 2, 3, 4.)

* May I ſpeak without offence? I cannot think you are *in earneſt*. You do not *mean* what

you *say*. Do you *believe*, Mr. *Whitefield* had *eighty thousand* hearers at once? No more than you believe he had *eighty millions*. Is not all this talk of *danger*, mere fineſſe? Thrown in purely *ad movendam invidiam?* You know governments generally are ſuſpicious; eſpecially in time of war: and therefore apply, as you ſuppoſe, to their weak ſide; in hopes, if poſſible, to deliver over theſe hereticks to the ſecular arm. However, I will anſwer, *as if* you ſpoke from your heart. For I am in earneſt, if you are not.

Firſt, "The preacher cannot know a tenth part of his congregation." Let us come to the *preſent* ſtate of things. The largeſt congregation that *now* attend the preaching of any *Methodiſt*, are thoſe (God be merciful to me!) that attend mine. And cannot I know a tenth part of one of theſe congregations, either at *Briſtol*, *Kingswood*, *Newcaſtle*, or *London?* As ſtrange as it may ſeem, I generally know two-thirds of the congregation in every place, even on Sunday evening, and nine in ten of thoſe who attend at moſt other times. 2. "All people may come and carry on what deſigns they will." Not ſo. All *field-preaching* is now in the open day. And were only ten perſons, to come to ſuch an aſſembly with arms, it would ſoon be inquired, with what deſign they came. This is therefore, 3. No "great opportunity put into the hands of ſeditious perſons to raiſe diſturbances." And if ever any

any disturbance has been raised, it was quite of another kind.

The public then is entirely safe, if it be in no other danger than arises from *field preaching*.

7. There is one other sentence belonging to this head, in the eighth section of *the observations*. "The religious societies, you say, in *London* and *Westminster*, for many years past, have received no discouragements, but on the contrary have been *countenanced* and incouraged both by the bishops and clergy." How is this? Have *they* then "qualified themselves and places of their assembling, according to the act of toleration?" Have *they* "embraced the protection which that act might give them, in case they complied with the conditions of it?" If not, are they not all "liable to the penalties of the several statutes made before that time against unlawful assemblies?"

How can they escape? Have they "qualified themselves for holding these separate assemblies, according to the tenor of that act? "Have then the several members thereof taken the oaths to the government?" And are the "doors of the places wherein they meet, always open at the time of such meeting?" I presume, you know they are not: and that neither "the persons nor places are so qualified as that act directs."

How then come "the bishops and clergy, to *countenance* and *encourage*" unlawful assemblies? If it be said, "They meet in a private, inoffensive

way;" that is nothing to the point in hand. If thoſe meetings are *unlawful* in themſelves, all their inoffenſiveneſs will not make them lawful. "O, but they behave with modeſty and decency." Very well; but the law! What is that to the law? There can be no ſolid defence but this: They are not *diſſenters* from the church; therefore they *cannot uſe*, and they do *not need* the act of toleration. And their meetings are not ſeditious; therefore the ſtatute againſt ſeditious meetings does not affect them.

The application is obvious. If our meetings are illegal, ſo are theirs alſo. But if this plea be good (as doubtleſs it is) in the one caſe, it is good in the other alſo.

9. You propoſe another objection to our *manner* of preaching, in the ſecond part of the *obſervations*. The ſubſtance of it I will repeat, and anſwer as briefly as I can.

"They run up and down from place to place, and from county to county:" that is, *they preach in ſeveral places*. This is undoubtedly true. "They draw after them confuſed multitudes of people:" that is, "*Many come to hear them.*" This is true alſo. "But they would do well to remember, God is not the author of *confuſion* or of *tumult*, but of peace." I truſt we do: nor is there any *confuſion* or *tumult* at all, in our largeſt congregations; unleſs at ſome rare times when the ſons of *Belial* mix therewith, on purpoſe to diſturb the *peaceable* worſhippers of God.

"But

" But our church has provided againſt this preaching up and down, in the ordination of a prieſt, by expreſsly limiting the exerciſe of the powers then conferred upon him, to *the congregation where he ſhall be lawfully appointed thereunto.*"

I anwſer, 1. Your argument proves too much. If it be allowed juſt as you propoſe it, it proves, That no prieſt has authority, either to preach or miniſter the ſacraments, in any other than his own congregation.

2. Had the powers conferred been *ſo limited* when I was ordained prieſt, my ordination would have ſignified juſt nothing. For I was not *appointed to any congregation* at all: but was ordained as a member of that " College of divines," (ſo our ſtatutes expreſs it) " founded to overturn all hereſies, and defend the Catholic faith."

3. For many years after I was ordained prieſt, this *limitation* was never heard of. I heard not one ſyllable of it, by way of objection, to my preaching up and down in *Oxford* or *London*, or the parts adjacent, in *Glouceſterſhire*, or *Worceſterſhire*; *Lancaſhire*, *Yorkſhire* or *Lincolnſhire*. Nor did the ſtricteſt diſciplinarian ſcruple ſuffering me to exerciſe thoſe powers wherever I came.

4. And in fact, Is it not univerſally allowed, that every prieſt, as ſuch, has a power, in virtue of his ordination, either to preach or to adminiſter the ſacraments, in any congregation, whereever the rector or curate deſires his aſſiſtance?

Does

Does not every one then, ſee through this thin pretence?

10. " The biſhops and univerſities indeed have power to grant licences to *Itinerants*. But the church has provided in *that* caſe; They are not to preach in any church (Canon 50.) till they ſhew their licence."

The church has well provided in *that* caſe. But what has *that* caſe to do with the caſe of common clergymen? Only ſo much as to ſhew, how groſsly this canon has been abuſed, at *Iſlington* in particular: where the churchwardens were inſtructed to hinder, by main force, the prieſt whom the vicar himſelf had appointed, from preaching, and to quote this canon; which, as you plainly ſhew, belongs to quite another thing.

In the note you add, " Mr. *Weſley* being aſked, By what authority he preached, replied, By the authority of Jeſus Chriſt conveyed to me by the (now) archbiſhop of *Canterbury*, when he laid his hands upon me and ſaid, Take thou authority to preach the goſpel. In this reply he thought fit, for a plain reaſon, to leave out *this latter part* of the commiſſion: for that would have ſhewn his reader, the *reſtraint* and *limitation*, under which the exerciſe of the power is granted." Nay, I did not *print the latter part* of the words, for a plainer reaſon, becauſe I did not *ſpeak* them. And I did not *ſpeak* them then, becauſe they did not come into my mind. Tho' probably if they had, I ſhould not have ſpoken them: it being my only

only concern, to anſwer the queſtion propoſed, in as few words as I could.

But before thoſe words, which you ſuppoſe to imply ſuch a *reſtraint*, as would condemn all the biſhops and clergy in the nation, were thoſe ſpoken without any *reſtraint* or *limitation* at all, which I apprehend to convey an indelible character, "Receive the Holy Ghoſt, for the office and work of a prieſt in the church of God, now committed unto thee, by the impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven, and whoſe ſins thou doſt retain, they are retained. And be thou a faithful diſpenſer of the word of God, and of his Holy ſacraments, in the name of the Father, and of the Son, and of the Holy Ghoſt."

You proceed, "In the ſame journal he declares, that he looks upon all the world as his pariſh, and explains his meaning as follows; "In whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of ſalvation. This is the work which I know God hath called me to." Namely, *by the laying on of the hands of the preſbytery:* which directs me how to obey that general command, *while we have time, let us do good unto all men.*

11. You object farther, "That the *methodiſts* do not obſerve the rubrick before the communion ſervice; which directs, ſo many as deſire to partake of the holy communion, to ſignify their names to the curate the day before." What curate deſires

desires they should? Whenever any minister will give but one week's notice of this, I undertake, all that have any relation to me, shall signify their names within the time appointed.

You object also, that they break through the twenty-eighth canon, which requires, "That if strangers come often to any church from other parishes, they should be remitted to their own churches, there to receive the communion with their neighbours."

But what if there be no communion there? Then this canon does not touch the case; nor does any one break it, by coming to another church purely because there is no communion at his own.

As to your next advice, "To have a greater regard to the rules and orders of the church," *I cannot*; for I now regard them, next to the word of God. And as to your last, "To renounce communion with the church," *I dare not*. Nay but let them thrust us out. We *will not* leave the ship: if you *cast us* out of it, then our Lord will take us up.

12. To the same head may be referred the objection some time urged, by a friendly and candid man, viz. "That it was unlawful to use extemporary prayer, because there was a canon against it."

It was not quite clear to me, that the canon he cited was against extemporary prayer. But supposing it were, my plain answer would be, "That the canon I dare not obey: because the law

law of man binds only so far as it is consistent with the word of God."

The same person objected, my not obeying the bishops and governors of the church. I answer, I both do and will obey them, in whatsoever I can with a clear conscience. So that there is no just ground for that charge, that I despise either the rules, or the governors of the church. I obey them in all things where I do not apprehend there is some particular law of God to the contrary. Even in that case, I shew all the deference I can; I endeavour to act as inoffensively as possible: and am ready to submit to any penalty, which can by law be inflicted upon me. Would to God every minister and member of the church, were herein altogether as I am!

VII. 1. I have considered the chief objections that have lately been urged against the *doctrines* I teach. The main arguments brought against this *manner of teaching*, have been considered also. It remains, to examine the most current objections, concerning *the effects* of this teaching.

Many affirm, "That it does abundance of hurt: that it has had very bad effects; insomuch that if any good at all has been done, yet it bears no proportion to the evil."

But to come to particulars, "First then, you are disturbers of the public peace."

What,

What, do we either teach or raiſe ſedition? Do we ſpeak evil of the ruler of our people? Or do we ſtir them up againſt any of thoſe that are put in authority under him? Do we directly or indirectly promote faction, mutiny, or rebellion? I have not found any man in his ſenſes yet, that would affirm this.

"But it is plain, peace is broke and diſturbances do ariſe, in conſequence of your preaching." I grant it. But what would you infer? Have you never read the bible? Have you not read, that the Prince of peace himſelf was, in *this* ſenſe, a diſturber of the public peace? *When he came into* Jeruſalem, (Matt. xxi. 10.) *all the city was moved,* (ἐσείσθη) ſhaken as with an earthquake. And the diſturbance aroſe higher and higher, till *the whole multitude* cried out together, *Away with him, away with him; crucify him, crucify him, and Pilate gave ſentence, it ſhould be done.* Such another diſturber of the public peace, was that *Stephen*, even from the time he began *diſputing with the Libertines and Cyrenians*, till the people *ſtopped their ears, and ran upon him with one accord, and caſt him out of the city and ſtoned him.* Such diſturbers of the peace were all thoſe ringleaders of the ſect of the *Nazarenes*, (commonly called *apoſtles*) who wherever they came, *turned the world upſide down.* And above all the reſt, that *Paul* of *Tarſus*, who occaſioned ſo much diſturbance at *Damaſcus*, (Acts ix.) at *Antioch* of *Piſidia* (c. xiii.) at *Iconium* (c. xiv.)

at

at *Lyſtra* (v. 19.) at *Philippi* (c. xvi.) at *Theſſalonica* (c. xvii.) and particularly at *Epheſus*. The conſequence of his preaching there was, That *the whole city was filled with confuſion*. And *they all ran together with one accord, ſome crying one thing, ſome another:* inaſmuch *as the greater part of them knew not wherefore they were come together*.

* 2. And can we expect it to be any otherwiſe *now?* Although what *we* preach is the goſpel of peace, yet if you will violently and illegally hinder our preaching, muſt not this create diſturbance? But obſerve, the diſturbance begins on *your* part. All is peace, till you raiſe that diſturbance. And then you very modeſtly impute it to *us*, and lay your *own* riot at *our* door!

But of all this, our Lord hath told us before. *Think not that I am come to ſend peace upon earth:* that this will be the immediate effect, wherever my goſpel is preached with power. *I am not come to ſend peace, but a ſword*: this (ſo far as the wiſdom of God permits, by whom *the hairs of your head are all numbred*) will be the firſt conſequence of my coming, whenever my word turns ſinners from darkneſs to light, from the power of *Satan* unto God.

I would wiſh all you who ſee this ſcripture fulfilled, by diſturbance following the preaching the goſpel, to remember the behaviour of that wiſe magiſtrate at *Epheſus* on the like occaſion. He did not lay the diſturbance to the preacher's charge,

charge, but *beckoned to the multitude and said, Ye men of Ephesus—Ye ought to be quiet, and to do nothing rashly. For ye have brought these men, who are neither robbers of temples, nor yet blasphemers of your goddess:* (not convicted of any such notorious crime, as can at all excuse this lawless violence.) *But if* Demetrius *hath a matter against any, the law is open, and there are deputies* (or proconsuls, capable of hearing and deciding the cause) *let them implead one another. But if ye enquire any thing concerning other things, it shall be determined in a lawful assembly.*

3. "But you create divisions in private families." Accidentally, we do. For instance, suppose an entire family to have the form but not the power of godliness; or to have neither the form nor the power; in either case, they may in some sort agree together. But suppose, when these hear the plain word of God, one or two of them are convinced, "This is the truth. And I have been all this time in the broad way that leadeth to destruction:" These then will begin to mourn after God; while the rest remain as they were. Will they not therefore of consequence divide, and form themselves into separate parties? Must it not be so, in the very nature of things? And how exactly does this agree with the words of our Lord? *Suppose ye that I came to send peace upon earth? I tell you nay: But rather division. For from henceforth there shall be five divided in one house, three against two, and*

two

two againſt three. The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt her daughter, and the daughter againſt the mother; the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt the mother-in-law. (Luke xii. 51, 52, 53.) *And the foes of a man ſhall be they of his own houſhold.* (Matt. x. 36.)

Thus it was from the very beginning. For is it to be ſuppoſed, that a *Heathen* parent, would long endure a *Chriſtian* child? Or, that a *Heathen* huſband would agree with a *Chriſtian* wife? Unleſs either the believing wife could gain her huſband; or the unbelieving huſband prevailed on the wife to renounce *her way* of worſhipping God: at leaſt, unleſs ſhe would obey him in going no more to thoſe *ſocieties* or *conventicles*, (ἑταιρίαι) as they termed the Chriſtian aſſemblies.

* 4. Do you think now, I have an eye to *your* caſe? Doubtleſs I have; for I do not fight as one that beateth the air. "Why have not I a right to hinder my own wife or child, from going to a conventicle? And is it not the duty of wives to obey their huſbands? And of children to obey their parents?" Only ſet the caſe ſeventeen hundred years back, and your own conſcience gives you the anſwer. What would St. *Paul* have ſaid to one whoſe huſband forbade her, to follow *this way* any more? What directions would our Saviour have given to him whoſe father enjoined him, not to hear the goſpel? His

His words are extant ſtill, *He that loveth father or mother more than me, is not worthy of me. And he that loveth ſon or daughter more than me, is not worthy of me.* (Matt. x. 37, 38.) Nay more, *If any man cometh to me, and hateth not* (in compariſon of me) *his father, and mother, and wife, and children, yea and his own life, he cannot be my diſciple.* (Luke xiv. 26.)

* "O, but this is not a parallel caſe. For they were *Heathens*; but I am a *Chriſtian.*" A Chriſtian! Are you ſo? Do you underſtand the word? Do you know what a Chriſtian is? If you are a Chriſtian, you have the mind that was in Chriſt; and you ſo walk as he alſo walked. You are holy as he is holy, both in heart, and in all manner of converſation. Have you then the mind that was in Chriſt? And do you walk as Chriſt walked? Are you inwardly and outwardly holy? I fear, not even outwardly. No; you live in known ſin. Alas! How then are you a Chriſtian? What a railer, a Chriſtian? A common ſwearer, a Chriſtian? A ſabbath-breaker, a Chriſtian? A drunkard or whoremonger, a Chriſtian? Thou art a Heathen barefaced; the wrath of God is on thy head, and the curſe of God upon thy back. Thy damnation ſlumbereth not. By reaſon of ſuch Chriſtians it is that the holy name of Chriſt is blaſphemed. Such as thou they are, that cauſe the very ſavages in the *Indian* woods to cry out, "*Chriſtian* much drunk,

Chriſtian

Chriſtian beat men, *Chriſtian* tell lies, *Devil-Chriſtian!* Me no *Chriſtian.*"

* And ſo *thou* wilt direct thy wife and children in the way of ſalvation!——Woe unto thee, thou Devil-Chriſtian! Woe unto thee thou blind leader of the blind! What wilt thou make them? Two-fold more the children of hell than thyſelf? Be aſhamed, bluſh, if thou canſt bluſh. Hide thy face. Lay thee in the duſt. Out of the deep cry unto God, if haply he may hear thy voice. Inſtantly ſmite upon thy breaſt. Who knoweth but God may take thee out of the belly of hell?

* 5. "But you are not one of theſe. You fear God, and labour to have a conſcience void of offence. And it is from a principle of *conſcience*, that you reſtrain your wife and children from hearing *falſe doctrine.*" But how do you know it is falſe doctrine? Have you heard for yourſelf? Or, if you have not heard, have you carefully read what we have occaſionally anſwered for ourſelves? A man of conſcience cannot condemn any one unheard. This is not common humanity. Nor will he refrain from hearing what *may be* the truth, for no better reaſon than fear of his reputation. Pray obſerve, I do not ſay, every man (or any man) is obliged in conſcience to hear us. But I do ſay, every man in *England* who condemns us, is obliged to hear us firſt. This is only common juſtice, ſuch as is not denied to a thief or a murderer. Take your choice

choice therefore. Either hear us, or condemn us not. Either ſpeak nothing at all, or hear before you ſpeak.

But ſuppoſe you have both read and heard *more than you like:* Did you read and hear fairly? Was not you loaden with prejudice? Did you not read or hear, *expecting no good*; perhaps deſiring to find fault? If ſo, what wonder you judge as you do? What a poor mock-trial is this? You had decided the cauſe in your own breaſt, before you heard one word of the evidence. And ſtill do *you* talk of acting out of conſcience? Yea, a conſcience void of offence?

* We will put the caſe farther yet. Suppoſe your cenſure was juſt, and this was actually falſe doctrine. Still every one muſt give an account of himſelf to God: and you cannot *force* the conſcience of any one. You cannot *compel* another, to ſee as you ſee. You ought not to attempt it. Reaſon and perſuaſion are the only weapons you ought to uſe, even toward your own wife and children. Nay, and it is impoſſible to *ſtarve* them into conviction, or to *beat* even truth into their head. You may *deſtroy* them, in this way, but cannot *convert* them. Remember what our own poet has ſaid,

" By force beaſts act and are by force reſtrain'd;
The human mind by gentle means is gain'd.
Thou canſt not take, what I refuſe to yield:
Nor reap the harveſt, tho' thou ſpoilſt the field."

6. Every

6. Every reaſonable man is convinced of this. And perhaps you do not concern yourſelf ſo much about the doctrine, but the miſchief that is done, "How many poor families are ſtarved, ruined, brought to beggary!" By what? Not by *contributing* a penny a week (the uſual contribution in our ſocieties) and *letting that alone*, when they pleaſe, when there is any ſhadow of reaſon to ſuppoſe they cannot afford it. You will not ſay, any are brought to beggary by this. Not by gifts to me: for I receive none; ſave (ſometimes) the food I eat. And publick collections are nothing to me. That it may evidently appear they are not, when any ſuch collection is made, to cloathe the poor, or for any other determinate purpoſe, the money is both received and expended before many witneſſes, without ever going through my hands at all. And then likewiſe all poſſible regard is had, to the circumſtances of thoſe who contribute any thing. And they are told over and over, *if there be a willing mind, it is accepted according to that a man hath.*

But where are all theſe families that have been brought to beggary? How is it, that none of them is forth-coming? Are they all, *out of town?* Then indeed I am in no danger of clearing myſelf from *their* indictment. It is the eaſieſt thing of a thouſand, for one at *Newcaſtle* to ſay, that I have beggared him and all his kindred. If one of the long-bearded men on *Tyne*-bridge, were to ſay ſo juſt now, I could not readily confute him.

But why will you not bring a few of these to tell me so to my face? I have not found one that would do this yet. They pray, you would have them excused.

I remember a man coming to me with a doleful countenance, putting himself into many lamentable postures, gaping as wide as he could, and pointing to his mouth, as tho' he would say, "he could not speak." I enquired of his companion, what was the matter? And was informed, "he had fallen into the hands of the *Turks*, who had used him in a barbarous manner, and cut out his tongue by the roots." I believed him. But when the man had had a chearful cup, he could find his tongue as well as another. I reflected, how is it that I could so readily believe that tale? The answer was easy, "because it was told of a *Turk*." My friend, take knowledge of your own case. If you had not first took me for a *Turk*, or something equally bad, you could not so readily have believed that tale!

7. "But can it be, that there is no ground at all for a report, which is in every ones mouth?" I will simply tell you, all the ground which I can conceive. I believe many of those who attend on my ministry, have less of this world's goods than they had before, or at least, might have had if they did not attend it. This fact I allow; and it may be easily accounted for, in one or other of the following ways.

First,

First, I frequently preach on such texts as these: *Having food and raiment, let us be content therewith. They who desire to be rich, fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break thro' and steal. But lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' and steal.*

Now should any of those who are labouring by all possible means, *to lay up treasure upon earth*, *feel* these words, they would not *inlarge their desires as hell*; but be *content with such things as they had.* They then probably might not heap up so much for their heirs, as otherwise they would have done. These would therefore *have less* than if they had not heard *me*: because they would *grasp at less.*

Secondly, wherever the gospel takes effect, *the foes of a man will be those of his own household.* By this means then some who hear and receive it with joy, will be poorer then they were before. Their domestic foes will, in many cases, hinder, embroil, and disturb the course of their affairs. And their relations, who assisted them before, or promised at least so to do, will probably withdraw or deny that assistance, *unless they will be advised by them.* Perhaps their nearest relations: it being no new thing, for parents to disown

their children, if *after the way which they call hereſy, theſe worſhip the* God *of their fathers.* Hence therefore ſome *have leſs*, of this world's goods then they had in times paſt, either becauſe they *earn leſs*, or becauſe they *receive leſs*, from them on whom they depend.

Thirdly, It is written, that *thoſe who received not the mark of the beaſt, either on their fore-heads, or in their right hands*, either openly or ſecretly were not permitted *to buy or ſell any more.* Now whatever the myſtery contained herein may be, I apprehend the plain mark of the beaſt is wickedneſs; inward and outward unholineſs, whatever is ſecretly or openly contrary to juſtice, mercy or truth. And certain it is, the time is will nigh come, when thoſe who have not this mark, can neither buy nor ſell, can ſcarce follow any profeſſion. ſo as to gain a ſubſiſtence thereby. Therefore, many of thoſe who attend on my miniſtry, are by this means poorer than before. They will not receive the mark of the beaſt, either on their forehead or in their hand: or if they had received it, before, they rid themſelves of it as ſoon as poſſible. Some cannot follow their former way of life *at all*; (as pawnbrokers, ſmugglers, buyers or ſellers of uncuſtomed goods) others cannot follow it *as they did before.* For they cannot oppreſs, cheat or defraud their neighbour: they cannot lie, or ſay what they do not mean; they *muſt* now ſpeak the truth from their heart. On all theſe accounts, they *have leſs* of this

this world's goods; becauſe they *gain leſs* than they did before.

Fourthly, *all that will live godly in* Chriſt Jeſus *ſhall ſuffer perſecutiou:* If in no other way, yet at leaſt in this, that *men will by revilings perſecute them; and ſay all manner of evil againſt them falſly, for his ſake.* One unavoidable effect of this will be, that men whoſe ſubſiſtence depends on their daily labour, will be often in want, for few will care to employ thoſe of ſo *bad a character.* And even thoſe who did employ them before, perhaps for many years, will employ them no more; ſo that hereby ſome may indeed be brought to beggary.

* 8. What does this touch *you?* Are *you* one of thoſe, "who will have nothing to do with thoſe ſcandalous wretches?" Perhaps you will ſay, "And who can blame me for it: may I not employ whom I pleaſe?" We will weigh this. You employed *A. B.* for ſeveral years. By your own account, he was an honeſt, diligent man. You had no objection to him but his following *this way.* For this reaſon you turn him off. In a ſhort time, having ſpent his little all, and having no ſupply, he wants bread. So does his family too as well as himſelf. Before he can get into other buſineſs to procure it, thro' want of convenient food to eat, and raiment to put on, he ſickens and dies. This is not an imaginary ſcene. I have known the caſe; tho' too late to remedy it.

" And what then ?" What then *you* are a murderer. *O earth, cover not thou his blood !* No it doth not. *The cry thereof hath entered into the ears of the Lord God of ſabbaoth.* And God requireth it at *your* hands : and will require it in an hour when you think not. For *you* have as effectually murdered that man, as if you had ſtabbed him to the heart.

It is not I then who ruin and ſtarve that family; it is *you* ; *you* who call yourſelf a *proteſtant ! You* who cry out againſt the *perſecuting* ſpirit of the *Papiſts !* Ye fools and blind ! What are ye better then they ? Why, *Edmund Bonner* would have *ſtarved* the hereticks in *priſon* : whereas *you ſtarve* them in their *own houſes.*

* And all this time you talk of *liberty of conſcience !* Yes, liberty for ſuch a conſcience as your own : a conſcience *paſt feeling* ; (for ſure it had ſome once) a conſcience *ſeared with a hot iron.* Liberty to ſerve the devil, according to your poor, hardened conſcience, you allow ; but not liberty to ſerve God.

*. Nay, and what marvel ? Whoſoever thou art that readeſt this, and feeleſt in thy heart a real deſire to ſerve God, I warn thee, expect no liberty for thy conſcience, from him that hath no conſcience at all. All ungodly, unthankful, unholy men ; all villains of whatever denomination, will have liberty indeed all the world over, as long as their maſter is *God of this world.* But expect not liberty to worſhip God in ſpirit and

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in truth, to practiſe pure and undefiled religion (unleſs the Lord ſhould work a new thing in the earth) from any but thoſe who themſelves love and ſerve God.

9. "However, 'tis plain, you make men idle. And this tends to beggar their families." This objection having been continually urged for ſome years, I will trace it from the foundation.

Two or three years after my return from *America*, one Captain *Robert Williams* of *Briſtol*, made affidavit before the (then) mayor of the city, that "it was a common report in *Georgia*, Mr. *Weſley* took people off from their work and *made them idle*, by preaching ſo much."

The fact ſtood thus: at my firſt coming to *Savannah*, the generality of the people roſe at ſeven or eight in the morning. And that part of them who were accuſtomed to work, uſually worked till ſix in the evening. A few of them ſometimes worked till ſeven; which is the time of ſun-ſet there at Midſummer.

I immediately began reading prayers and expounded the ſecond leſſon, both in the morning and evening. The morning ſervice began at five, and ended at, or before ſix: the evening ſervice began at ſeven.

Now ſuppoſing all the grown perſons in the town, had been preſent every morning and evening, would this have *made them idle?* Would they hereby have had *leſs*, or conſiderably *more time for working?*

10. The

10. The ſame rule I follow now, both at *London*, *Briſtol* and *Newcaſtle-upon-Tyne:* concluding the ſervice at every place, winter and ſummer, before ſix in the morning: and not ordinarily beginning to preach, till near ſeven in the evening.

Now do you, who make this objection, work longer, throughout the year, than from ſix to ſix? Do you deſire, that the generality of people ſhould? Or, can you count them idle, that work ſo long?

Some few are indeed accuſtomed to work longer. Theſe I adviſe, not to come on week-days. And it is apparent, that they take this advice, unleſs on ſome rare and extraordinary occaſion.

But I hope, none of *you* who turn them out of their employment, have the confidence to talk of *my* making them idle! Do you (as the homely phraſe is) cry wh— firſt? I admire your cunning; but not your modeſty.

So far am I from either *cauſing* or *encouraging* idleneſs, that an idle perſon, known to be ſuch, is not ſuffered to remain in any of our ſocieties; we drive him out, as we would a thief or a murderer. "To ſhew all poſſible diligence," (as well as frugality) is one of our ſtanding rules: and one, concerning the obſervance of which, we continually make the ſtricteſt enquiry.

11. "But

11. " But you drive them out of their ſenſes. You *make them mad.*" Nay, then they are idle with a vengeance. This objection therefore being of the utmoſt importance, deſerves our deepeſt conſideration.

And firſt, I grant, it is my earneſt deſire to drive all the world, into what you probably call *madneſs:* (I mean, inward religion) to make them juſt as *mad*, as *Paul* was when he was ſo accounted by *Feſtus.*

The counting all things on earth but dung and droſs, ſo we may win Chriſt; the trampleing under foot all the pleaſures of the world, the ſeeking no treaſure but in heaven; the having no deſire of the praiſe of men, a good character, a fair reputation; the being exceeding glad when men revile us, and perſecute us, and ſay all manner of evil againſt us falſely; the giving God thanks, when our father and mother forſake us, when we have neither food to eat, nor raiment to put on, nor a friend but what ſhoots out bitter words, nor a place where to lay our head: this is utter *diſtraction* in *your* account; but in God's it is ſober, rational religion: the genuine fruit, not of a diſtempered brain, not of a ſickly imagination, but *of* the *power* of God in the heart, *of* victorious *love, and of a ſound mind.*

12. I grant, ſecondly, It is my endeavour to drive all I can, into what *you* may term another ſpecies of *madneſs*, which is uſually preparatory

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to this, and which I term *repentance* or *conviction.*

I cannot defcribe this better than a writer of our own has done. I will therefore tranfcribe his words.

" When men *feel* in themfelves the heavy burden of fin, fee damnation to be the reward of it, and behold with the eye of their mind the horror of hell; they tremble, they quake, and are inwardly touched with forrowfulnefs of heart, and cannot but accufe themfelves, and open their grief unto Almighty God, and call unto him for mercy. This being done ferioufly, their mind is fo occupied, partly with forrow and heavinefs, partly with an earneft defire to be delivered from this danger of hell and damnation, that all defire of meat and drink is laid apart, and loathfomenefs (or loathing) of all worldly things and pleafure cometh in place. So that nothing then liketh them, more than to weep, to lament, to mourn, and both with words and behaviour of body to fhew themfelves weary of life."

Now what if your wife, or daughter, or acquaintance, after hearing one of thefe field-preachers, fhould come and tell you, that they *faw damnation* before them, and *beheld with the eye of their mind the horror of hell?* What if they fhould *tremble and quake*, and be fo taken up *partly with forrow and heavinefs, partly with an earneft defire to be delivered from this danger of hell and damnation,*

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as *to weep, to lament, to mourn, and both with words and behaviour to ſhew themſelves weary of life*; would you ſcruple to ſay, that they were *ſtark mad?* That theſe fellows had driven them *out of their ſenſes?* And that whatever writer it was, that *talked at this rate*, he was fitter for *Bedlam* than any other place?

You have overſhot yourſelf now to ſome purpoſe. Theſe are the very words of our own church. You may read them, if you are ſo inclined, in the firſt part of the *homily on faſting*. And conſequently, what you have peremptorily determined to be *mere lunacy and deſtruction*, is that *repentance unto life*, which, in the judgment both of the church and of St. *Paul*, is *never to be repented of*.

13. I grant, thirdly, that *extraordinary* circumſtances have attended this conviction in ſome inſtances. A particular account of theſe I have frequently given. While the word of God was preached, ſome perſons have dropped down as dead; ſome have been, as it were, in ſtrong convulſions; ſome roared aloud, though not with an articulate voice; and others ſpoke the anguiſh of their ſouls.

This, I ſuppoſe, you believe to be perfect madneſs. But it is eaſily accounted for, either on principles of reaſon or ſcripture.

Firſt, on principles of reaſon. For how eaſy is it to ſuppoſe, that a ſtrong, lively and ſudden apprehenſion of the heinouſneſs of ſin, the wrath of

of God, and the bitter pains of eternal death, ſhould affect the body as well as the ſoul, during the preſent laws of vital union; ſhould interrupt or diſturb the ordinary circulations, and put nature out of its courſe? Yea, we may queſtion, whether while this union ſubſiſts, it be poſſible for the mind to be affected, in ſo violent a degree, without ſome or other of thoſe bodily ſymptoms following?

It is likewiſe eaſy to account for theſe things, on principles of ſcripture. For when we take a view of them in this light, we are to add to the conſideration of natural cauſes, the agency of thoſe ſpirits who ſtill excel in ſtrength, and as far as they have leave from God, will not fail to torment whom they cannot deſtroy; to *tear* thoſe *that are coming to* Chriſt. It is alſo remarkable, that there is plain ſcripture precedent of every ſymptom which has lately appeared. So that we cannot allow even the *conviction* attended with theſe to be *madneſs*, without giving up both reaſon and ſcripture.

* 14. I grant, fourthly, That touches of extravagance, bordering on madneſs may ſometime attend ſevere conviction. And this alſo is eaſy to be accounted for, by the preſent laws of the animal œconomy. For we know, fear or grief, from a temporal cauſe, may occaſion a fever and thereby a delirium.

It is not ſtrange then that ſome, while under ſtrong impreſſions of grief or fear, from a ſenſe of

of the wrath of God, ſhould for a ſeaſon *forget* almoſt all things elſe, and ſcarce be able to anſwer a common queſtion: that ſome ſhould *fancy* they ſee the flames of hell, or the devil and his angels around them: or that others, for a ſpace, ſhould be *afraid*, like *Cain*, *whoſoever meeteth me will ſlay me.* All theſe, and whatever leſs common effects may ſometimes accompany this conviction, are eaſily known from the natural diſtemper of madneſs, were it only by this one circumſtance, that whenever the perſon convinced taſtes the pardoning love of God, they all vaniſh away in a moment.

Laſtly, I have ſeen one inſtance (I pray God I may ſee no more ſuch!) of real, laſting madneſs.

Two or three years ſince, I took one with me to *Briſtol*, who was under deep convictions; but of as ſound an underſtanding in all reſpects, as ever he had been in his life. I went a ſhort journey, and when I came to *Briſtol* again, found him really diſtracted. I enquired particularly, at what time and place, and in what manner this diſorder began? And I believe there are, at leaſt, threeſcore witneſſes, alive, and ready to teſtify what follows. When I went from *Briſtol*, he contracted an acquaintance with ſome perſons, who were not of the ſame judgment with me. He was ſoon prejudiced againſt me: quickly after, when our ſociety were met together in *Kingswood-houſe*, he began a vehement invec-

tive both againſt my perſon and doctrines. In the midſt of this, he was ſtruck raving mad. And ſo he continued till his friends put him into *bedlam:* and probably, laid *his* madneſs too to *my* charge.

15. I fear, there may alſo be ſome inſtances of real madneſs, proceeding from a different cauſe.

Suppoſe, for inſtance, a perſon, hearing me, is ſtrongly convinced, that a liar cannot enter into the kingdom of heaven. He comes home, and relates this to his parents or friends, and appears to be very uneaſy. Theſe *good Chriſtians* are diſturbed at this, and afraid he is running mad too. They are reſolved, he ſhall never hear any of thoſe fellows more; and keep to it in ſpite of all his intreaties. They will not ſuffer him, when at home, to be alone, for fear he ſhould read or pray. And perhaps in a while they will conſtrain him, at leaſt by repeated importunities, to do again the very thing, for which he was convinced the wrath of God cometh upon the children of diſobedience.

What is the event of this? Sometimes the Spirit of God is quenched and departs from him. Now you have carried the point. The man is eaſy as ever, and ſins on without any remorſe. But in other inſtances, where thoſe convictions ſink deep, and the arrows of the Almighty ſtick faſt in the ſoul, you will drive the perſon into real, ſettled madneſs, before you can quench the

the Spirit of God. I am afraid, there have been ſeveral inſtances of this. You have forced the man's conſcience, till he is ſtark mad. But then, pray do not impute that madneſs to me. Had you left him to my direction, or rather to the direction of the Spirit of God, he would have been filled with love and a ſound mind. But you have taken the matter out of God's hand. And now you have brought it to a fair concluſion!

16. How frequent this caſe may be, I know not. But doubtleſs moſt of thoſe who make this objection, of our driving men mad, have never met with ſuch an inſtance in their lives. The common cry is occaſioned, either by thoſe who are *convinced* of ſin, or thoſe who are inwardly *converted* to God: mere madneſs both (as was obſerved before) to thoſe who are without God in the world. Yet I do not deny, but you may have ſeen one in *bedlam*, who *ſaid* he had followed *me*. But obſerve, a madman's ſaying this, is no proof of the fact: nay, and if he really had, it ſhould be farther conſidered, that his being in *bedlam*, is no ſure proof of his being mad. Witneſs the well-known caſe of Mr. *Periam*; and I doubt more ſuch are to be found. Yea, it is well if ſome have not been ſent thither, for no other reaſon, but becauſe they followed *me*: their kind relations either concluding, that they muſt be diſtracted, before they could do this: or, perhaps hoping, that *bedlam* would *make* them mad, if it did not *find* them ſo.

* 17. And

* 17. And it muſt be owned, a confinement of ſuch a ſort, is as fit to *cauſe* as to *cure* diſtraction. For what ſcene of diſtreſs is to be compared to it? To be ſeparated at once from all who are near and dear to you; to be cut off from all reaſonable converſation, to be ſecluded from all buſineſs, from all reading, from every innocent entertainment of the mind, which is left to prey wholly upon itſelf, and day and night to pore over your misfortunes: to be ſhut up day by day in a gloomy cell, with only the walls to employ your heavy eyes, in the midſt either of melancholy ſilence, or horrid cries, groans and laughter intermixt: to be forced by the main ſtrength of thoſe

"Who laugh at human nature and compaſſion,"

to take drenches of nauſeous, perhaps torturing medicines, which you know you have no need of now, but know not how ſoon you may, poſſibly by the operation of theſe very drugs on a weak and tender conſtitution: here is diſtreſs! It is an aſtoniſhing thing, a ſignal proof of the power of God, if any creature who has his ſenſes when the confinement begins, does not loſe them, before it is at an end!

How muſt it heighten the diſtreſs, if ſuch a poor wretch, being deeply convinced of ſin, and growing worſe and worſe (as he probably will, ſeeing there is no medicine here for *his* ſickneſs,

no

no ſuch phyſician as his caſe requires) be ſoon placed among *the incurables!* Can imagination itſelf paint ſuch a hell upon earth? Where even "hope never comes, that comes to all!"—For what remedy? If a man of ſenſe and humanity, ſhould happen to viſit that houſe of woe, would he give the hearing to a madman's tale? Or if he did, would he credit it? "Do we not know, might he ſay, how well any of theſe will talk in their lucid intervals?" So that a thouſand to one he would concern himſelf no more about it, but leave the weary to wait for reſt in the grave!

18. I have now anſwered moſt of the current objections, particularly ſuch as have appeared of weight to religious or reaſonable men. I have endeavoured to ſhew, firſt, That the doctrines I teach are no other than the great truths of the goſpel. 2. That though I teach them, not as I would, but as I *can*, yet it is in a *manner* not contrary to law: And 3. That the *effects* of thus preaching the goſpel, have not been ſuch as was weakly or wickedly reported: thoſe reports being mere artifices of the devil, to hinder the work of God. Whoſoever therefore ye are, who look for God to *revive his work in the midſt of the years*, cry aloud, that he may *finiſh* it nevertheleſs, may *cut it ſhort in righteouſneſs*. Cry to *Meſſiah the Prince*, that he may ſoon *end the tranſgreſſion*, that he may *lift up his ſtandard* upon earth, ſending by whom he will ſend, and working his own work, when he pleaſeth, and as he

he pleaſeth, till *all the kindreds of the people worſhip before him*, and the earth *be full of the knowledge of the glory of the* Lord!

Dec. 22, 1744.

An ACT *of* DEVOTION.

1 BEHOLD the ſervant of the Lord!
I wait thy guiding eye to feel,
To hear, and keep thine every word,
To prove, and do thy perfect will:
Joyful from all my works to ceaſe,
Glad to fulfil all righteouſneſs.

2 Me if thy grace vouchſafe to uſe,
Meaneſt of all thy creatures me,
The deed, the time, the manner chuſe;
Let all my fruit be found of thee;
Let all my works in thee be wrought,
By thee to full perfection brought.

3 My every weak, though good deſign,
O'er-rule, or change as ſeems thee meet;
Jeſus, let all the work be thine;
Thy work, O Lord, is all-compleat,
And pleaſing in thy Father's ſight;
Thou only haſt done all things right.

4 Here

4 Here then to thee thine own I leave,
Mould as thou wilt the paſſive clay;
But let me all thy ſtamp receive,
But let me all thy words obey;
Serve with a ſingle heart and eye,
And to thy glory live and die.

The *End* of the *Fourteenth Volume.*

THE

CONTENTS

Of the FOURTEENTH VOLUME.

	Page
*Extract of Mrs. L***'s Letters (continued.)*	3
Meditations upon some texts of Scripture. —	18
Letters written by Jane Cooper. — —	38
Some account of her life and death. —	41
Some account of the experience of E. J. —	93
An earnest Appeal to Men of Reason and Religion. — — —	104
A farther Appeal to Men of Reason and Religion. Part I. — —	178